The Gift of the Buddha

A Happy Life

With a Foreword by
His Holiness the Dalai Lama

by
Norman Joseph (Jou) Smith

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Errata

Bibliography

There were many more entries in the Bibliography, but during the publication process, data was lost. I hope to rectify this ASAP. Below are some missing entries that I have found.

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The table on pages 22-23 correctly places and numbers the sections to follow in the book. Therefore:

Change 1:
The section called "The Fruit of Stream Entry/Winning - Right View (sammaa-di.t.thi)" covering pages 27 to 32 up to Right Speech, should appear before the heading of "Morality".

Change 2:
"The Fruit of Stream Entry/Winning - Right View (sammaa-di.t.thi)" should be heading number 5.

Change 3:
The heading of "Morality" which is wrongly numbered as 5 should be numbered 6.

Change 4:
The heading of "Concentration" which is wrongly numbered as 6 should

be numbered 7.

Change 5:
The heading of "Wisdom" which is wrongly numbered as 7 should be numbered 8-9.

Change 6:
The heading of "Liberation" which is wrongly numbered as 8 should be numbered 10.

Some internet links are no longer valid:

http://www.smartgroups.com/groups/ttbt

has been changed to:

https://groups.yahoo.com/neo/groups/tgotb/info

and

https://groups.yahoo.com/neo/groups/intelligent_early_buddhism/info

but they have not been very active.

http://www.smartgroups.com/groups/monkey_magic

has been changed to:

https://groups.yahoo.com/neo/groups/chinese_agama/info

This book is a work of non-fiction. Names of people and places have been changed to protect their privacy.

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Dedication and Appreciation

This work is dedicated to and in appreciation of:

My Parents - Mr William Robert and Mrs Rhoda Smith (deceased)

My Earthly Mentor – Gotama (Shakyamuni) Buddha (deceased)
Those I consider my Spiritual Friends (in order of getting to know -about- them more): Jesus of Nazareth (deceased), Mr Allan Smith (my elder brother), Mrs Ubol Paschkewitz (deceased), Ms Lyn Cameron, Venerable Mahaasi Sayadaw (deceased), Mr Paul Cheketri (deceased), Mr Tim Clark, Dr Rod Bucknell, Mr Michael Trantern, Mr Daniel Armfield, His Holiness the Dalai Lama, Venerable Thich Nhat Hanh, Mrs Thanh Le, Sayagyi Dr S N Goenka, Dr Primoz Pecenko and The artist Nick Dudka who supplied the image for the cover: http://www.thangka.ru/.

My Other Friends and Family

My Acquaintances

Those Who Are Strangers to Me

(Those Who Consider Themselves) My Enemies

Living Hell

So I'll be angry with the neighbors
Angry with the birds
As long as I'm angry, I live in hell.

Then I can try and bring others down
Why should I live there alone?
THEY put me there, they MADE me angry.

Or, they did x and I got angry.
Whether they did it on purpose or not,
I can have control of my emotional life.

Why be in hell?
By reacting with anger?
Don't I have a way out?

They did what they did
As if that is not bad enough, I react with anger
I make my life miserable and then try to make theirs.

In anger I don't deal with what they did respectfully
And if they are not careful they'll put themselves in anger too
And we can have a vicious circle.

Who will stop it? Let it be me. I will not live in hell.

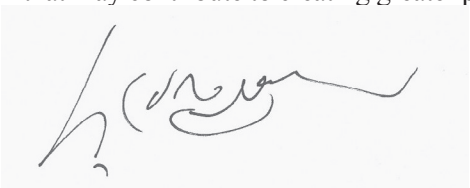
Foreword

Buddha Shakyamuni attained enlightenment and taught in India more than two and a half thousand years ago. He did not *say that all the world's problems can be overcome* by "Having faith in me." Instead, he taught ways in which we can *overcome* them *by* ourselves. The Buddha remains worthy of respect today, because, motivated by compassion, he brought benefit to suffering sentient beings. First, through study and meditation, he discarded all the wrong views, and subsequently taught what he had realised. He explained that our experience of happiness and suffering arises mainly due to our own behaviour and *that* this is shaped by the state of our own minds - *irrespective of* whether they are disciplined or undisciplined.

Problems and sufferings arise because our minds are disturbed by afflictive emotions, which can be eliminated. Therefore, happiness is in our own hands. Responsibility for it lies on our own shoulders; we cannot simply expect someone else to make us happy. What we have to do is to identify the causes and conditions for happiness and to cultivate them, and to identify the causes and conditions of suffering and to eliminate them.

This is also the theme of this book in which Jou Smith has recorded his reflections and experience of the Buddha's teachings. He has gone back to the early texts that he feels are the closest record of what the Buddha taught and, calling on his experience as a monk and a layman, tried to make practical sense of it in this day and age. His admirable intention is to share the valuable insights that the Buddhist tradition contains in order that others may benefit. This entirely accords with the spirit of the Buddhist tradition, for the Buddha encouraged his disciples not to accept his advice on trust, but to examine it, test it and if they found it valuable to put it into effect. This is why I too advise people to think about what they read or hear, and if they are impressed by what they have understood, to try to put it steadily into practice.

I believe this kind of work is valuable and important. It is certainly useful to try to seek out what the Buddha taught, free of the cultural trappings that may have accumulated in our various traditions of Buddhist practice, and then to try to place it in a contemporary context. I am sure readers will find here much that may contribute to creating greater peace within themselves and thereby in the world at large.



August 2, 2002

Preface

I believe the Buddha was fully awakened, that he had fully transcended all bias, all psychological stress[1] and therefore all psychosomatic illnesses in his life and in doing so realized (some of) the goals of medicine, religion, psychology, psychotherapy and philosophy. If this is so, then I would expect the path he taught (and used) to achieve this, would address some of the issues that are addressed in those disciplines. While seeking awakening, it is said that he tested the important teachings of his time and incorporated their wholesome and beneficial aspects into his practice and teaching. His teaching (the process of liberation that he taught) is said to be timeless, so I would expect that it STILL addresses important issues that such modern disciplines are concerned with. In this book I hope to show just that. Indeed I believe the path he taught does so and this may be indicated by the fact that his teaching is often summarized under three aspects: morality/ethics, concentration/meditation and wisdom/insight.

Those of you, who have had the fortune to meet with the Buddha's teaching through one of the many forms of Buddhism, would no doubt have been influenced by it. I hope that influence has been in the direction of being more open-minded. Those of you who have had the fortune to have read some of the teachings ascribed to the Buddha himself may have even more certainly been struck by their simplicity and profundity. I hope those teachings would have influenced you to be more open-minded and more real.

I think the qualities of open mindedness and being real are going to be necessary in considering the points I raise in this book, for some of the points are not according to some traditional interpretations of the Buddha's teaching, but if you look closely I think you will see that they are also a possible interpretation. I hope that you will see that they are more than just another possible interpretation, but are rather a more practical and real interpretation, so much so that you are inspired to test them in your life, to see if they work. I try to interpret the Buddha's teaching consistently using definitions he gave for the terms he used and using the study method he seems to have given for his teaching. I think this is the only proper way to do so.

By valuing the work of those who went before me in maintaining the early Buddhist texts (having faith in the Community) and by reflecting the practice ascribed to Gotama in those texts on my experience (taking Gotama the Buddha as my guide and myself as a refuge), I have developed: the understandings in this book that have lead to: an openness to changing conditions, but a firmness on fundamental practice, like treating myself and others with respect; a clarity of my own and an openness to others' ideas and experiences; an appreciation of the good things in nature/life, including things man has done or made (my heritage) – for I see man as part of nature. I have also developed compassion for those that have polluted nature; an aspiration to learn from and undo the mistakes of past and present generations; the aspiration to live a good example, and great hope for and faith in humankind. (From now on I intend to use Awakened One as the translation for Buddha).

This book is divided into four sections. The first, starting from the Introduction, is my analysis of the Awakened One's Teaching as I have found in the early texts of Buddhism and as tested in my life. The third section is the collection of discourses ascribed to the Awakened One that I have translated for this book. I would say the first and third sections are more readable for people who do not appreciate academic inquiry much. The second section contains the two chapters called: "Differences between the Path Presented Here and the Standard One Found in the Texts" and "The 17 Versions of the Buddha's First Discourse". These two chapters were both papers (here with corrections and additions) which I submitted as part of studies in Buddhism in my Bachelor of Arts degree. These two

papers could be seen as examples of textual archeology. The last section, starting from the Appendix is a collection of tables referred to in my book. The second and last sections are more about how I came to the understandings and practices in the first and third sections and so are more academic.

I hope you find this book beneficial. If you do, please feel free to join: "Testing the Buddha's Teaching" email discussion group: http://www.smartgroups.com/groups/ttbt.[2] This group was formed before I finalized the name of this book. I intend to send to this discussion group, corrections and additions to the book that are to be incorporated in future editions. People who wish to offer suggestions for corrections, however small, may do so in this group.

This group is open to anyone who wishes to logically study the Awakened One's teaching according to the early texts from whichever language source, e.g. Paali, Chinese, Tibetan and Sanskrit. The main school of Buddhism that uses the early texts is the Theravaada, but they usually restrict themselves to the Paali version. This email group I have established is not a Theravaadin group, but those that wish to identify as Theravaadin Buddhists are welcome as long as they agree to the aim of the group. The group is also open to those that wish to identify as Mahaayaanists, for as the great eleventh century Bengali Mahaayaana writer Atisha wrote in his Lamp for the Path to Enlightenment (Bodhipathapradiipa): every teaching of Buddha is to be considered as personal advice to be applied to one's own practice. To think that a certain teaching is for somebody else is a mistake[3]. So those that wish to identify as Buddhist and those that do not are all welcome as long as they are willing to look at the texts ascribed to the Awakened One and give precedence to them in their experience in working out for themselves what he may have taught.

If you get anything from this book, I hope it is the conviction and desire to follow your conscience especially in regard to advice from others and to test any theory in life before accepting or rejecting it as truth and then only accepting it as your own truth, for you hadn't tested it for the whole world. That would not mean you do not believe it would also work for others, but just admitting you don't **know** that it would. I would encourage you to work out your own path based on any advice from others and if you find it is different to the one here, I would appreciate you letting me know that too. That is what I did and it turned out to be the best thing for me and I believe that is what the Awakened One's teaching is about.

I hope this sharing of my understanding of the Awakened One's teaching and the analysis of the texts in reference to personal knowledge/experience has helped/will help others in looking anew at the message of the Awakened One, putting it into practice and realizing the ending of all stress in this life, as it has helped me to do so.

Housework

In this book I have tried to avoid non-humanist, non-compassionate language, e.g. racist and anti-religious language and disparaging and extolling as taught in the Discourse Non-Conflict (**see discourses**). Regarding sexist language, generally I have used masculine[4] pronouns in a gender inclusive way, as they once were and are often intended. Originally I used "s/he" for "she and, or he", but that made reading somewhat cumbersome. If you find examples of the language I am avoiding, please let me know.

I have also tried to avoid making absolute statements about what the Awakened One taught, since I do not think I was there to hear it for myself. (Even if I was, I am not sure that I would have remembered it accurately. This applies equally to things I heard just a few minutes ago.) I am concerned in presenting my view as truth and misrepresenting the Awakened One. So if you see anywhere here such words as "The Awakened One said..." without qualification, please let me know at the above

discussion group and please read it as "it is recorded that the Awakened One said...". (From here on I will write "it is recorded that" in the short form (iirt)). Or if you see me trying to preach "the Truth", making statements such as "This is the Truth/true and that is false", please, please, also let me know, for I consider that to be intellectual violence. If you know that information presented in this book is not (quite) correct, e.g. quotes, typos or poor grammar, please also let me know.

The "**see discourses**" refers to the translation of a discourse in the collection I have put towards the end of the book which are only of discourses ascribed to the Awakened One. I have arranged the discourses in the order I first mention them. Initially I also thought only to reference discourses ascribed to the Awakened One since it is HIS teaching we are supposed to be looking at, but found that was not completely possible. For example there are cases where quotes are ascribed to the Awakened One in a discourse by a disciple, but the actual discourse or quote by the Awakened One has not been located in the Paali. In these few cases I quote the disciple, since all the discourses are secondhand anyway. This is where my study of Chinese comes in, so I could read and translate the Chinese equivalents of the Paali texts. For in such cases the Chinese tradition may have maintained the original text ascribed to the Awakened One that was quoted, where it may have been lost in the Paali.

The "**see discourses online**" refers to the translation of a discourse I have made available on Testing the Buddha's Teaching email discussion group: http://www.smartgroups.com/groups/ttbt, as mentioned above. These discourses are based on translations by others that have been made freely available, but with errors (mainly additions via the commentaries that are more interpretation than translation and not using definitions the Buddha gave for his teaching) removed and applying translations of terms as per the glossary towards the end of this book including the definitions the Buddha gave.

I don't assume those that came after, especially commentators approximately 1000 years after the Awakened One, understood nor misunderstood his teaching, but would rather just go to the source as much as possible. I do not claim to be an authority on the subject and I consider that the only authority on the Awakened One's teaching is he himself. I used to think that if I had Right View I would be able to make absolute statements as to what was Right View in the Awakened One's teaching and what was not, but now I see that as arrogance (see below). The places that I refer to Wrong Views that I held, is just from my perspective now. I also thought that if someone contradicted what was recorded of the Awakened One that they must be wrong, i.e. I was not open to the fallibility of texts. I now believe that being open in that way is in line with his teaching, specifically the impermanence of conditioned things, in this case the records of his teaching.

All quotes ascribed to the Awakened One are from the Paali Texts. In the Paali texts themselves the discourses usually begin with "thus have I heard" since it was Mendicant Aananda who was supposed to have recited them at the First Sangha Council approximately three months after the Awakened One's life came to an end. Paali is an ancient Indian language closely related to Sanskrit. It is called a Prakrit language, which means a language of the earth, a common or vernacular language. Sanskrit on the other hand was the language of the educated, especially the priests and it was a polished, somewhat artificial language, as far as I know.

I use square brackets for foreign words, except in the translations where they are used to indicate additions for ease of reading and understanding not found in the original text.

I hope in a future edition to include cross-referencing with the early Chinese, Tibetan and the few remaining Sanskrit texts, for to stick to one source only would be narrow minded in my opinion. There are not many remaining Sanskrit texts due to the ravages of greed, hatred and delusion throughout history[5]. Invaders to, or conquerors of India that were not tolerant of other religions destroyed many of those texts. That is why the Paali texts, which were exported to other countries before those

events, are considered the earliest extant records of the Awakened One's teaching. That is also why I am interested in the Chinese Aagama which are generally considered to have been translated from Sanskrit early Buddhist texts and taken to China before the destruction of the majority of those Sanskrit texts back in India.

Paali Pronunciation

Diacritics have been avoided for the benefit of those people who are vision impaired who might read this via a text reader.

a as u in cut	aa as a in car	i as i in bit	ii as ee in been
u as oo in book	uu as oo in pool	e as ai in hair	o as o in oh
c as ch in church	th as th in hothouse	m. and n. = ng	ny as ny is canyon, a double is written as "nnyy"
.n is a retroflex as are all consonants preceded by a dot		All consonants followed by an "h" are aspirated as with "th".	

Abbreviations

Paali Texts

A Anguttara Nikaaya – Gradual Sayings of the Buddha (Woodward and Hare 1951)
Aa Anguttara Atthakathaa – Commentary On the Gradual Sayings (Buddhaghosa., Hardy et al. 1966)
Cv Cullavagga – see V = Vinaya Pi.taka.
D Diigha Nikaaya – Long Discourses of the Buddha (Walshe 1987)
Da Diigha Atthakathaa – Commentary on the Long Discourses (Buddhaghosa., Davids et al. 1968)
Dh Dhammapada (Naarada 1995)
M Majjhima Nikaaya – Middle Length Discourses of the Buddha (Nyaa.namoli and Bodhi 1995)
S Sam.yutta Nikaaya – Kindred Sayings or Connected Discourses of the Buddha (Bodhi 2000)
V Vinaya Pi.taka – The Book of the Discipline, containing the Cv = Cullavagga (Horner 1951).

The Pali Text Society (http://www.palitext.demon.co.uk/) has published all of the above. I list the more modern translations above and I believe that they are available at http://www.amazon.com. Selected individual discourses from those collections can be found at http://www.accesstoinsight.org/canon/ by Thanissaaro Bhikkhu[6].

Chinese Texts

T Taisho Version of the Chinese Tripi.taka (Association 2002) containing:
DA Diirgha-agama – Long Discourses
MA Madhyama-agama – Middle Length Discourses
SA Samyukta-agama – Themed Discourses
EA Ekotara-agama – Sequential Discourses

Work is being done on translations of the DA and MA into English. I intend to translate SA after I have published this book.

Tibetan Texts

Dul Dulba the Tibetan Book of the Discipline (Vinaya)
Mdo The Tibetan Collection of Discourses (Sutta)

Sanskrit Texts

Lal Lalitavistara – Later biography of the Buddha
Mtu Mahaavastu – Later biography of the Buddha

References

For references that have versions in different languages I follow this system: the first will be Paali by nikaaya and discourse number, then Pali Text Society (PTS) nikaaya, volume and page number (a colon will separate these two versions of reference), except for the Dh for which I give verse number and Ud, for which I give discourse, paragraph and PTS page number. A semicolon is used to separate multiple references. If the text is not ascribed to the Awakened One then the name of the person to whom it is ascribed will follow the reference.

Updates

A few changes have been done to the text since His Holiness the Dalai Lama wrote the foreword. Minor changes are inevitable for example as mistakes are found in spelling and referencing and translations for words become clearer over the time it takes to write and publish a book. The major change to the text is the inclusion of my study called: The 17 Versions of the Buddha's First Discourse, which was a paper for Buddhist Chinese for which I received a high distinction. (Buddhist Chinese was one of my areas of study in my BA that is almost complete.) I informed His Holiness the Dalai Lama of the prospect of these changes when I requested the foreword. All changes made have not affected the main message of the book on which His Holiness the Dalai Lama wrote the foreword.

Peace and health to you and those close to you
Norman Joseph (Jou) Smith

Table of Contents

Dedication and Appreciation v
Foreword vii
Preface viii
Paali Pronunciation xi
Abbreviations xi
References xii
Updates xii

SECTION ONE 1

INTRODUCTION 3

A Brief Life of the Buddha 3
A Brief History of Buddhism 3
Not So 4
Dhammapada Verse 183 4
The Qualities of the Process Ascribed to the Awakened One 6

THE FOUR NOBLE TRUTHS 8

The First Noble Truth 9
The Five Components of Clinging 9
Previous Wrong Views I Held 14
The Second Noble Truth 15
Previous Wrong View I Held 15
The Third Noble Truth 16
Previous Wrong View I Held 16
The Fourth Noble Truth 16
Previous Wrong Views I Held 16
The Preliminary Use of Logic 18

THE PATH REVEALED BY MY STUDY AND PRACTICE 21

1. Associating with Noble People – those with Noble Right View 21
2. Listening to the true process 23
3. Paying proper attention or wise reflection 23
4. Practising the Process in accordance with the Process 24
5. Morality/Ethics (siila) 24
Right Thought (sammaa-san.kappa) 25
Right Speech (sammaa-vaacaa) and Action (samma-kammanta) 32
Dhammapada Verse 276 33

6. Right Concentration (sammaa-samaadhi) 42
The 10 Levels of HappinessIncluding the 8 Levels of Meditation 42
Remembrance of Breathing 47
Life, Meditation and Experience 50
7. Wisdom (pannyyaa), Right Insight (sammaa-nyaa.na) 52
Knowledge Of Remembrance Of Former Habitations Or Dwellings - (Pubbe-nivaasa-anus-sati-nyaa.na) 53
Knowledge Of The Rise And Fall Of Beings According To Their Intentions (Kamma/Karma) - (Sattaa-cutuupapaata-nyaa.na). 57
Knowledge Of The Destruction Of The Tendencies - (Aasava-khaya-nyaa.na) 62
8. The Goal - Right Liberation (sammaa-vimutti) 63
Previous Wrong Views I Held 64
Lived Experiences 64
Number One 64
Number Two 65

SECTION TWO 67

DIFFERENCES BETWEEN THE PATH PRESENTED HERE AND THE STANDARD ONE FOUND IN THE TEXTS 69

The First Difference 70
The Second Difference 70
The Third Difference 71
The Fourth Difference 71
If These Are Corruptions In The Texts, How Might They Have Occurred? 72
What Might Be “Mindfulness” Or “Awareness” In The Texts? Or The Problem of Sati and Jhaana 78
Dhammapada Verses 277-9 95

THE 17 VERSIONS OF THE BUDDHA’S FIRST DISCOURSE 98

Introduction 98
The Layers 102
Layer One: Items 4 to 6 102
Layer Two: Items 7, 8 and 9 105
Layer Three: Items 2, 3 & 10 106
Layer Four: Item 1 106
Conclusion 112

SECTION THREE 115

DISCOURSES 117

Non-Conflict 117
Qualities of the Process Ascribed To the Awakened One 123
The First Discourse of the Awakened One from Paali[336] (P1) 123
The Middle Way 123
The First Discourse of the Awakened One from Chinese (C1[346]) 125
The First Discourse of the Awakened One from Chinese (C2[377]) 127
The First Discourse of the Awakened One from Chinese (C3[406]) 129
The First Discourse of the Awakened One from Chinese (C4[415]) 131
The First Discourse of the Awakened One from Chinese (C5[437]) 133
The First Discourse of the Awakened One from Chinese (C6[455]) 135
Edited Version of the First Discourse of the Awakened One from Paali (P1) 136
The Foundation of Remembrance from Chinese 138
Introduction 138
1. The Body 139
2. The Sensations 144
3. The Mind 144
4. The Processes 145
Conclusion 146
Comparing My Outlines of the Chinese and Paali Foundations of Remembrance Discourses 147

SECTION FOUR 151

APPENDIX 153
Comparative Tables of Teachings 153
Whoever Sees Dependent Arising Sees The Process, Whoever Sees The Process Sees Dependent Arising 153
Remembrance of Breathing Compared With Other Teachings 156
Lists of Stages (In Romanized Paali) 157
Glossary 159
Bibliography 160
Endnotes 161

SECTION ONE

INTRODUCTION

A Brief Life of the Buddha

Siddhattha Gotama (the Buddha-to-be, a Bodhisatta / Bodhisatva, a being in search of awakening) was born about 560 years before Christ into a wealthy ruling family. Gotama was the family name of the Buddha. Siddhattha was brought up in the lap of luxury (experiencing the one extreme of giving himself up to the indulgence in and enjoyment of the five sense pleasures[7]) and was married off at a young age as was the custom. He had one son around the age of 29. After seeing the four sights of aging, sickness, death and a wandering mendicant, he left the wealthy life finding it dissatisfying.

He tested the spiritual and yogic teachings of his day and even though they brought him very blissful experiences, he was still dissatisfied. He then tried asceticism (self-mortification the other extreme) where he fasted drastically and subjected his body to much pain. Eventually he found that also did not bring the liberation he sought.

He then reflected on a time when he was a little child and attained a clear state of awareness under a tree when his father was performing some of his social duties. At that point he realized that this was The Middle Way. He developed this and eventually became the Buddha, the Awakened One.

A Brief History of Buddhism

The Buddha started teaching in the northern part of what is now called India about 500 years before Christ. There are two major schools of Buddhism. They both originated in India before Buddhism spread abroad: the Northern School, covering Tibet, China, Taiwan, Japan, Korea, Mongolia and most of Vietnam; and the Southern School, covering South East Asia, countries such as Laos, Cambodia, Thailand, Myanmar (Burma), Sri Lanka and parts of Vietnam. The state of Buddhism in countries that were mainly Buddhist and that have been taken over by Communism is not clear. Both schools of Buddhism are found in the West.

The texts used by the Northern School are understood to have been translated from Sanskrit. Sanskrit was and still is the language of the priests (Brahmins) and highly educated in India (something like the Queen's English). The texts used by the Southern School are in a language now called Paali. Paali was a vernacular language, one used by common people. The differences are very minor. Here are some examples in transcription:

Paali:	Buddha	Dhamma	catu ariya sacca (the Four Noble Truths)	kamma	Gotama
Sanskrit:	Buddha	Dharma	catuh arya satya	karma	Gautama

I shall use the Paali version from here on unless specifically referring to the Sanskrit tradition.

In the Northern School the Buddha is usually called Sakyamuni Buddha (The Awakened One the Sage of the Sakyan people). In the Southern School the Buddha is usually called Gotama Buddha.

The Paali texts are generally considered to be the most complete extant record of the Buddha's teaching. Many of the Sanskrit texts were destroyed by invaders of India that were intolerant of other religions, but the complete Paali texts went to Sri Lanka before that happened and then went to other SE Asian countries. A copy of these early texts has also been preserved in Chinese, translated probably from Sanskrit, before the destruction of the many Sanskrit texts in India.

The Buddhist's texts are divided into three sections (literally baskets) called the Tipitaka: the Discourses of the Buddha (sutta), the Discipline for the mendicant orders (vinaya) and the "Higher" Teaching (abhi-dhamma). When we compare the only other known complete copies in the Chinese we see that the first two sections are practically identical in both schools. The third one is similar in subject but very different in content.

Many in the Southern School consider all three sections to be the Word of the Buddha even though there are some discourses in the first section that state they were given by a disciple. There is also at least one book in the third section that clearly states it was written by a monk. The Northern School considers the third section not to be the Word of the Buddha, but only that of later writers. The third section grows in both schools as time goes on.

Not So

I have heard that Fortunate One said:

> Now I give this process[8], Nigrodha, not wishing to win pupils, not wishing to make you fall from your religious studies, not wishing to make you give up your lifestyle, not to establish you in things accepted by you and your teacher as evil and unwholesome, nor to make you give up things regarded by you and your teacher as good and wholesome. NOT SO. But Nigrodha, there are evil and unwholesome things not put away, things that have to do with defilements, conducive to re-being, harassing, productive of painful results, conducive to birth, aging and death in the future. It is for the rejection of these things that I teach this Process. If one lives according to this Process, things concerned with defilements shall be put away, and wholesome things that make for purity shall be brought to increase and one may attain, here and now, the realization of full and abounding insight[9].

I understand from this that the Awakened One did not wish to start a new religion.

Dhammapada Verse 183

[10]

English:
To not do all evil, to cultivate the wholesome,
To purify one's mind, this is the teaching of all Awakened Ones.

Sanskrit in Roman Script
Sarvapaapasyaakara.nam., kus'alasyopasampadaa
Svacittapryodaapanam., etad buddhaanaam. s'aasanam

Paali in Roman Script:
Sabba paapassa akaranam., kusalassa upasampadaa
Sacitta pariyodapanam., etam. buddhaana saasanam.

Paali in Devanaagari Script:

सब्बपापस्स अकरणं,
कुसलस्स उपसम्पदा।
सचित्तपरियोदपनं,
एतं बुद्धान सासनं॥

Chinese Pinyin and Characters:

zhu1 e4 mo4 zuo4
諸 惡 莫 作，
zhong4 shan4 feng4 xing2
眾 善 奉 行。
zi4 jing4 qi2 yi4
自 淨 其 意，
shi4 zhu1 fo2 jiao4
是 諸 佛 教。

Norman Joseph (Jou) Smith

The Qualities of the Process Ascribed to the Awakened One

11

(See discourses)

There is a stanza that gives the qualities of the Buddhist process of liberation that is often recited by Buddhists around the world, but few know what the meaning is, for they recite it as a ritual in a language unknown to them. Understanding this stanza enabled me to decide what was most likely the process the Awakened One's taught and what was most likely not. It has empowered me and I hope it empowers you.

The process of the Fortunate One is perfectly expounded (svaakhaato bhagavataa dhammo)

It is recorded that the Awakened One said he has taught a process that is good at the start, in the middle and at the end, well proclaimed in letter and spirit[12].

To be seen here and now (sandi.t.thiko)

It is for this very life[13], in this immediate experience.

Timeless or non-temporal (akaaliko)

It is not a matter of time, not dependent on time therefore culturally non-specific (e.g. the way to pay respects is different in different cultures, but I know of no culture that does not value and promote respect to those worthy of it). Culture changes with time.

Verifiable (ehipassiko)

It is worthy of investigation, encouraging investigation and testing[14].

Leading onwards (opanaayiko)

A gradual path, a gradual training[15]

To be known by the wise, each for themselves (paccatam. veditabbo vinnyyuuhiiti)

It is said that the Awakened One has taught the path, but individuals must do the walking or testing of it, themselves.

> The Priest Ga.naka Moggallaana asked the Fortunate One, "When Master Gotama's disciples are (thus) advised and instructed by him, do they all realize Extinction, the ultimate goal, or do some not realize it?" "Some do and some don't." "What is the reason for this?" "As to that Priest, I will ask you a question in return. Answer it as you choose. What do you think, Priest, are you familiar with the road leading to Raajagaha?" "Yes, Master Gotama, I am." "Well suppose a man came to you who wanted to go there and said, 'Please show me the road to Raajagaha.' Then you told him, 'Now, good man, this road goes to Raajagaha. Follow it for a while and you will see a certain village, go a little further and you will see a certain town, go a little further and you will see Raajagaha with its lovely parks, groves, meadows and ponds.' Then having been thus advised and instructed by you, he took a wrong road and would go to the west. Then a second man came with the same purpose and having been instructed and advised by you, he arrived safely at Raajagaha. Now since

> Raajagaha exists and the path leading to it exists and you are present as a guide what is the cause and reason why, when those men have been thus advised and instructed by you, one man takes a wrong road and goes to the west and one arrives safely in Raajagaha?" "What can I do about that, Master Gotama? I am one who shows the way." "So too, Priest, Extinction exists and the path leading to it exists and I am present as the guide. Yet when my disciples have been thus advised and instructed by me, some of them realize Extinction, the ultimate goal and some do not. What can I do about that, Priest? The One-Thus-Come is one who shows the way" [16].

The walking or testing is done by the wise, but who are the wise? I saw a quote ascribed to the Awakened One in a local restaurant:

> The one who does not know he does not know is a fool,
> Shun him.
> The one who does not know he knows is a friend,
> Support him.
> The one who knows he does not know is a student,
> Teach him.
> The one who knows (not thinks) he knows is a sage,
> Follow him.

This may be based on verses in the Dhammapada[17].

I think it is good to keep in mind that Buddha could also be translated as "One Who Knows", but at the same time he claimed to have loosed the fetter of conceit and ignorance.

From this it could be said that those that can distinguish between and admit what they know and what they do not know are wise. It is the testing that is personal. It is like getting directions from someone who has been somewhere that you want to go. They tell you and you might understand the instructions, then it is up to you to follow them and see if they were accurate. If you find they were, you have made the second-hand knowledge your own personal experience[18].

THE FOUR NOBLE TRUTHS

(**See discourses online:** Four Noble Truths I and II)

The Four Noble Truths ascribed to the Awakened One have, at times, been considered "basic" Buddhism and later texts have sometimes been considered deeper, higher or more advanced Buddhism. I would like to present the former as very relevant and profound truths and the very heart and limbs (the all) of the teaching of the Awakened One. I have found that these Four Noble Truths work and are totally satisfying, both intellectually and emotionally, as far as ending stres[19] is concerned. I say "intellectually satisfying as far as ending stress is concerned", for there would seem to be questions that are useless to ask if one wishes to end stress[20]. To illustrate this (iirt) the Awakened One has given us the similie of the person shot with an arrow stopping the physician removing the arrow until answers to such questions as the following were answered: "who shot me", "where did he come from", "what wood did he make the arrow with" etc. Such a person would die before the arrow was removed[21].

The Awakened One is recorded to have said that all he ever taught was what stress is and what is its cessation[22]. That quote could be seen as a summary of the Four Noble Truths, by referring to the first and the third only. He is also recorded to have said that he has just taught only what is necessary to realise extinguishment (of stress) in this very life, but there was much more he realized that he did not teach, for it did not achieve that purpose[23]. If all this is true, we could therefore deduce that anything that is not part of the Four Noble Truths, is not His teaching and vice versa, but that, of course, would not make any such thing totally useless.

So when it comes to claims that such and such is the teaching of the Awakened One, I ask myself, "Well can I see how it is part of the Four Noble Truths?" or "Does it have the qualities claimed of the Process taught by the Awakened One?" (see below). The safest way to proceed that I see is to examine the evidence (our heritage) and test it in our experience and not to simply rely on claims made, no matter who it is that makes them nor how convincing they are. This seems to be exactly what the Awakened One advised (see below) and it would agree with the saying "Those who cannot learn from the past are condemned to repeat it" (Santayana 1962). Of course, we could, if we wished, just make the same mistakes again or "recreate the wheel". This point seems to link to the question "Is there anything really new?"

Even though I would like to present the Four Noble Truths as very relevant and profound truths, I do not wish to present them as "ultimate" truth/s. It seems that later texts try to claim that the Awakened One taught the "ultimate truth" or "ultimate reality", but I have not seen this in the early texts. He did claim to have realized the processes that are existent even if there is no one who has seen them[24] (so they may be called ultimate) and I believe he taught the way to realize them that he found worked, but he did not teach **ultimate truths**. If there were an ultimate truth, then I would say it could not be taught. Only the path to it could be, for it would be something to be experienced and like all experiences, only knowing the path to it would be really of any use to others, not an attempt to describe the experience. This can be seen with the simple experience of tasting an apple and it links to the Zen story of the finger pointing to the moon. That story indicates that it would be a shame if one mixed the finger up for the moon. So, it seems to me that the Awakened One was just sharing with us what he had found or discovered was beneficial, i.e. what he found worked in eradicating greed, hatred and delusion, which he called the Four Noble Truths, in the hope that they would be beneficial to others too. As you will see below, the Fourth Noble Truth is a path.

Recently I realised that for a long time I heard brief mentionings of the Four Noble Truths, but then after they had been mentioned they were not brought to life for me. Maybe I was just being too thick to see. If that was not the case, then I ask myself, what is the pupose of just mentioning them, especially if only briefly? Anyway I hope what I have written here goes some way to making them alive for you.

Even though the first three of the Four Noble Truths are fairly clear and simple, I think that they are commonly misunderstood because people do not go to read and test what is recorded as the Awakened One's words and have blind faith in what they are told is his teaching. This is opposite to what the Awakened One is supposed to have advised (see below). I have needed to do a lot of research or investigation and reflection on the texts and my life to clarify the Four Noble Truths for myself, especially the last one. I think I have clarified it fully for myself, but my thoughts could be wrong. ☺ My experience shows that the path I have identified is working, nevertheless. I think anyone could look at my life and still find things that were not perfect, but there are two things to be considered here. One what is one's definition of perfect and two, I have not claimed to be and don't consider myself totally free.

The First Noble Truth

This would be the Awakened One's *definition* of stress (dukkha):

Monks, indeed this is the Noble Truth of stress: birth is stress, aging is stress, sickness is stress, death is stress, to be associated with the disliked is stress, to be separated from the liked is stress, not getting what one wants is stress. In short the five components of clinging are stress.[25]

These are the five components of clinging: form-clinging, feeling-clinging, conception-clinging, formation-clinging and perception-clinging.[26] The five components are spoken of as spoken of as, past, future, or present, internal or external, gross or subtle, ugly or pretty, far or near[27].

The Buddha taught that out of the three kinds of action: mental, bodily and verbal, mental action was the most reprehensible for harm to oneself and others[28]. So it would be no wonder that his teaching would have a very strong psychological stance from the start. The five components of clinging would be the Awakened One's psychological analysis of common immediate experience or consciousness.[29]

Paraphrase: in short, clinging-experience is stress.

The Five Components of Clinging

When any of the five components of experience are clung to as "I am…" they become clinging components, i.e. stress [dukkha] because it means the others are not recognised fully. They are suppressed in some way. There is internal conflict as the others will vie for recognition. Experience is not known fully, as it really is. With these "I am" statements one is trying to form a self image or identity. Any image no matter how positive is just an image and as such a poor representation of what is really there. The alternative is to know what is there, to know (conditioned) experience, to know oneself, as it is. One translation of Buddha is One Who Knows. All he ever claimed to know was these five components:

> "What a One-Thus-Come sees is this: 'Such is form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is conception...such is formation...such is perception, such its origin, such its disappearance.' Because of this, I say, a One-Thus-Come -- with the ending, fading

> out, cessation, renunciation, and relinquishment of all construings, all excogitations, all I-making and me-making and the underlying tendency to conceit -- is liberated without remainder" [30].

The first component is called **form** and is spoken of as, gross or subtle as well as the other types mentioned above. This is important to understand both these aspects for form when reading the translations of the teachings of the Awakened One. Form is otherwise known as *shape* or *image*. In experience we can recognize all of the different types of form. The gross one would include the body and its constituent parts, i.e. one type of *material* form, the subtle one would include imagined forms, mental objects, which are the visual component of thought. Modern translators often translate form [ruupa] as "material form", which focused only on the one type of the gross aspect and misses the psychological implications of the first of the five components and therefore of the First Noble Truth.

The closest and dearest form we have is our body. Those that identify (with) the body as the soul, or essence of an individual, would believe in the one extreme of annihilation, i.e. when the body dies, the soul is annihilated. If one has studied Tai Ch'i or other arts based on the body, then one would be familiar with the idea that body movement or behaviour is also form. In the discourses of the Awakened One awareness of movement is recognised as part of awareness of the body.[31] If we understand behaviour to also be part of form, then it is on form that the branch of psychology called Behaviourism would focus on an attempt to understand the mind/soul (psyche).

The second component is feeling and is a word that has a range of meanings in English. It covers both bodily sensation and mental feeling. To be more accurate we could call these bodily feelings, sensations and mental feelings, emotions. This component is referring only to the former. I shall refer to it as **sensation** from here on, for purposes of clarity. Sensations are classed as "pleasant, painful or neutral (neither pleasant nor painful)" [32]. Thich Nhat Hanh (2000-1), a Zen Meditation Master, has estimated that "15% of sensations in our everyday life are pleasant, 35% painful and 50% neutral". It seems that the Awakened One pointed out that if we apply awareness to the neutral ones we change them into pleasant ones[33], e.g. "if we have a toothache, we look at not having a toothache as a pleasant state, but once we do not have a toothache we do not look at the absence of the toothache as a pleasant state" (Nhat Hanh 2000-1), or if we do, not for long. If that is the case, for those practicing awareness, the ratio would change to 35% painful and 65% pleasant, an immediate benefit of practice.

In everyday life experience one may cling to pleasant sensations via the body and this continues into the formless states of meditation. The formless states are without form, but still have the other four components and are much more subtle experiences. Sensation is still there till the "cessation-of-conception-and-sensation", the ninth level of meditation, as seen below. Without Right View this sublime sensation of the formless states is also clung to as the source of happiness and one then would blame forms for stress. The experience of formlessness is so subtle compared to form states. One would go from one extreme to the other. One would tend to think, "I am this sensation." "I am this sublime experience." "I am this formless state". "This is the truth." "This is reality." "This is liberation." This is in fact what his teachers taught the Awakened One as liberation before he found the path.

The next component could be translated as **conception**, forming a concept, word, belief or idea. This is why it has sometimes been translated as ideation. This is the auditory component of thinking, that little voice we hear. When we examine thought we can see a visual component, called *form* above and often an audio component, which is called concept, or *conception*.

When we cling to conception we become fanatics and narrow-minded. We promote our system of beliefs as the truth, indoctrinate, preach etc…by thinking: "I am my body (annihilationist), … (my) perception (eternalist), a teacher, Australian, Asian, Christian, Buddhist, right, wrong..." Or we might avoid associating with new groups of people by thinking "I am not" one of those things. Of course there are a lot of stereotypes involved with many of these concepts that are just based on ignorance or half-truths.

A similarity here between the Awakened One's teaching and some ideas in psychology / psychotherapy is that they both look for the causes of the individual's stress. A difference between them is the former focuses on direct causes within oneself and the latter sometimes seems to focus on causes external to oneself, i.e. indirect ones: my parents, my elders. There would be a (subtle) blame attached to the perception that someone external directly caused/causes my stress. In the Awakened One's teaching we look at how our present beliefs or ideas cause us stress. We see how we developed those beliefs (from the past), but not blame anyone for our stress. That would be disempowering our selves and empowering others in a negative way. We see that we are responsible for our stress, not others.

The ideas/beliefs suggested by others, e.g. "You are a bad person" are theirs. It is up to us to take them on or not, in psychological terms "internalize them" or not. "Negative self talk" is internalized negative views of oneself that came from others, but which we have come to believe. Once we do this, then we start projecting the same kind of ideas onto ourselves and onto others. This creates a vicious circle, as I see it; this is the circle of birth and death, sam.saara. If we do this, then we need to realize what we are doing, first. Then we can choose to stop, calm the mind down and look at the causes of it. Having seen the cause, we can stop it. After getting ourselves out of that delusional thought pattern, we would be in a better state of mind to help reconsider the beliefs we have and help others to do so. Compassion then takes the place of blame. The branch of psychology that focuses on conception in an attempt to understand the mind/soul (psyche) would be Cognitive Psychology.

The fourth component of clinging is **formation**. It would cover all emotion such as anger, jealousy, infatuation, love, happiness etc… It also would include expectations, judgment and intention, i.e. all volitional mental activity. The branch of psychology that focuses on formation in an attempt to understand the mind/soul (psyche) would be Humanistic Psychology.

The fifth component is called **perception** and has also been translated as consciousness. These seem to be vague terms in English, poorly defined in psychology. According to the early texts the Awakened One has taught that there are only six types of perception and they are dependent on the internal six sense bases (organs) and the external six sense objects[34], or in other words are "bound up with the body" [35]. The six are: seeing, hearing, smelling, tasting, touching and sensing (e.g. intuition). The sixth one would be sensing, awareness, knowing, perceiving, or discerning in everyday life and in the experiences of the formless trance states. The branch of psychology that focuses on perception in an attempt to understand the mind/soul (psyche) would be Transpersonal Psychology.

Perception is probably the most subtle of the five components and that it usually is listed last may indicate this, as the five seem to progress from grosser to subtler in the standard list as above. It arises dependent on sense organs and sense objects. The two latter usually are quite easily identified, as they and their qualities can be measured, but perception is much more subtle and it would seem cannot be quantified. It would seem to be an either, or scenario, black or white, yes or no. That is, either we are aware of something or not. We may be aware of aspects of a thing, but not all. For example to say "I know you" for me is quite a statement. One that I don't make lightly any more for what is clear to me is, I know certain things about you, but would not know everything about you, the whole you.

It would be this unquantifiable, mysterious aspect of perception that would make it the prime candidate for assumptions and clinging. We believe it exists, but could we prove it? It is this quality that is shared with concepts such as soul, or spirit. As the subtlest of the five components, it would be the last thing one would hold to as one's true self, essence, soul, or spirit, but the Buddha shows that it is conditioned, what are it's conditions for arising. When the conditions cease, the result ceases. This would not mean that at the end of life there is annihilation, that there is nothing left of a person in the world, but it does also not support the case of externalists. That there is a part of a person that continues unchanged after the end of life. This is all in accord with the scientific principle that energy does not stop existing, but only changes form.

If one defined oneself as the five conditioned components, (which remain conditioned even as a fully Awakened One) and the conditions for the components stopped, then the components would stop, but that would not mean that everything regarding that person ended in the world at that moment. We can clearly see the effect of the life of Gotama Buddha on the world long after his five conditioned aggregates stopped.

The five (conditioned) components become the CLINGING components when they are clung to. The Awakened One taught that this clinging takes the form of thinking "This is me, I am this, this is my soul." [36] How I see I do that in my life is: I think or make absolute statements which do not clearly express what is going on in my experience (things as they really are). They subconsciously identify my (whole, or essential) self (my soul) with only one of the components of experience and therefore others are not recognised and are suppressed. Examples of such thoughts are:

Regarding form: I am fat, thin, ugly, and handsome, my body, my behaviour…

Regarding sensation: I am hot, warm, cold, comfortable, uncomfortable, hungry, tired…

Regarding conception: I am loud, quiet, deaf, the universe, space, you, me, god, a Buddhist, this, that, anger, greed, stupidity, kindness, happiness, love …

Regarding formation: I am angry[37], greedy, stupid, kind, happy…

Regarding perception: I am perceiving, awareness, consciousness, knowing, sensing, watching, thinking, planning…

For a person that is only used to this kind of "I am" thinking, it may seem like they ARE expressing things as they really are, but just consider the difference between "I am hot" and "I feel hot", or "I am angry" and "I feel angry". I think the latter more clearly recognizes feeling (sensation or emotion respectively) as such. You may see a subtle distinction here and that is why I believe the Buddha said his teaching was subtle[38].

Please understand that I am not suggesting we avoid the words "I am" in every situation and that that is the Insight practice that the Awakened One taught. If I did so I would be blaming tools, saying some words themselves are the cause for stress, in this case the words "I am". I would like to make a distinction here between thinking or saying "I am…" as a means of identification and thinking or saying "I am…" as a means of describing what is happening. I am not suggesting we avoid the latter only the former. The former is what I have suggested above. The latter is such statements as "I am going shopping, I am feeling anger/angry". The different kind of thought may be further indicated by "I am a bad person" and "I am being naughty", or "I am doing something dangerous". It is a subtle difference. If we change "I am being naughty" to "I am a bad person", it has already become a statement of identification not description of what is going on. This is where I think guardians or elders ought to be careful in speaking to children.

These "I am" kinds of thoughts concretize or locate oneself in one particular component and the view of the whole experience, the five components, gets lost. So one component is clung to as the whole truth, or one's whole self, and nothing but the truth and it becomes a CLINGING component. One takes a small aspect of oneself as the whole thing, as the essence of oneself, as one's soul. One becomes consumed by that particular aspect and since one identifies with it as the essence of one's self, then there is nothing to be done, but to accept it and let it pass.

> "And how monks, is there agitation through clinging? Here, monks, the uninstructed worldling, who is not a visitor of the noble ones and is unskilled and undisciplined in their process, who is not a visitor of developed people and is unskilled and undisciplined in their process, regards from… as soul, or soul as possessing form…, or form… as in soul, or soul as in form…. That form… of his changes and alters. With that change and alteration of form…, his perception becomes occupied with the change of form…. Agitation and a constellation of mental states born of preoccupation with the change of form… remain obsessing his mind. Because his mind is obsessed, he is frightened, distressed and anxious and through clinging he becomes agitated." [39]

It is only the five CLINGING components that the Buddha speaks of in the definition of stress, the First Noble Truth. I think this would set the context for the rest of his teaching such that when he spoke of form [ruupa], it would only be the form-clinging-component [ruupa-upaadaanak-khandha] that he was speaking of, unless he specifically indicated that he was talking about simply the components of experience (without clinging).

These "I am thoughts" naturally lead on to "You are" and "It is" absolute statements. They represent a particular way of looking at oneself and the world. The way of looking at the world is based on how one looks at oneself. One extends the view from oneself to others. In this teaching it is called Identity View[40] (sakkaayadi.t.thi) and is said to be the first fetter to break. The Buddha taught a step by step path and the first practice or step would have to deal with eradicating the first fetter.

Instead of thinking, for example "I am angry" I can recognize it just as a mental state "this is anger" or "anger has arisen". In doing so I have already taken a step back and see it more objectively. It is PART OF my experience, not the whole thing, or my self. I have a calm clear mind and then can look into the causes of my anger. Once I identify the cause within myself, I can then look with a clear mind at the trigger or the fuel onto which I threw the match. That could have been some stimulus from the environment, including other people. I have found that clinging to my beliefs (conceptions) and expectations (formations) are the cause of my anger and not the other person or the situation. This is not to say that clinging to my beliefs and expectations are the cause for people inflicting physical harm on me or trying to harm me in other ways i.e. verbally/emotionally, psychologically, financially, socially or spiritually. Therefore I am not saying here that we create all/everything that happens to us, but rather we are responsible for how we deal with what happens to us. I am not saying that we have to give up our beliefs or expectations, for example I may believe and expect people should treat others with respect, but if I cling to that belief and expectation, then when they don't, I will be upset. I will not recognize that I don't always live by my standards and when I don't it's because I'm suffering. This would be the same for them.

I used to think that the Awakened One taught that having a knower and a mental object (interpreted here as a form) that is known (subject and object, I and other) was the problem but this is not supported by the early texts. This would be blaming tools as the problem, in this case 'concepts' or conception and perception, the third and fifth of the components of clinging. It reminds me of the saying we have in English "A bad craftsperson always blames his tools". The first noble truth has the key point of "clinging", i.e. it is not "the five components" that are stress, but "the five **components of clinging**". The problem here would be identifying with concepts or the respective perception.

One may think, "I am the knower (the one who acts), the knower is the subject, therefore I am the subject". This idea is expressed also in the faulty logic of "I think therefore I am." I say "faulty" logic because a self is already assumed in the first statement "I think"; already one has identified with thinking. "I think therefore I am" is basically saying "I AM thinking". A more logical statement on

the topic would be "thinking is therefore thought exists", which agrees with the Awakened One's analysis of thinking as that perception which arises dependent on thought (the sense object) and the sense organ (the brain).

As with any of the five components of clinging we can have attachment, aversion or delusion towards them. Going from attachment to conception, to aversion to it, would be going from one extreme to the other. I would like to point out here that I think it is a natural function of the mind or perception (associated with forms) to notice this and that or distinguish this from that. In the Awakened One's teaching this would not be a problem. When I identify with one, either this or that, I have judged it as better than the other using comparison or measuring (maana). It is the basis of that judgment that I believe the Awakened One is encouraging us to look at deeply. To think "I am…" is to stop knowing and to start thinking. To be aware of The Four Foundations of Remembrance (body, sensation, mind and processes) as they arise and pass away, would be **knowing** in the Awakened One's teaching.

Not identifying with the five clinging components through thoughts of "I am (not)…" one of the five, but rather clearly identifying what is there, just as it is, "seeing things as they really are" is the practice the Awakened One taught so often. He also often defined it as developing (Noble) Right View, developing insight or wisdom. He taught that Noble People should avoid such thoughts. Having Common Right View and knowing the Awakened One taught thought is also action [kamma] which has a result [vipaaka], avoiding this kind of thinking would be the first training undertaken, a training of the mind. It is a training to avoid a fundamental wrong thought which is the basis of Identity View, the first fetter to get rid of. This training leads to the first insight attained on the path and this would be why "identity view" is the first fetter lost on Stream Entry (see below)[41]. The Stream Enterer is said to be bound for awakening[42].

We have seen an example above of the Awakened One not saying "I am", where he says "The One-Thus-Come just points the way" referring to himself (page 17), but we have texts from later collections ascribed to the Awakened One in which he supposedly does not follow his own advice and uses "I am" [43]. I think that the Awakened One's supposed use of this type of third person language in referring to himself is a later corruption of the texts based on the idea that all thoughts of "I" are delusional.

Previous Wrong Views I Held

1 The term "suffering" is very broad and includes both physical and mental pain. The Awakened One was supposed to have realized extinguishment [nibbaana/nirvaar.na] of greed, hatred and delusion, that is, transcended all "dukkha" without remainder[44], under the Ficus Religiosa (Bodhi) tree, but he still had the physical pain of sickness and aging at least[45]. This would mean that "dukkha" is mental pain, therefore "stress" would be a better translation of the word "dukkha" and this is the one some modern translators are using[46]. So "dukkha" would NOT be the all encompassing "suffering", but (psychological) stress only.

2 The First Noble Truth would NOT simply be: "there is stress" (= dukkham. hoti). The Awakened One is reported to have said that he realized the Four Noble Truths and that they were new insights that he had NOT HEARD BEFORE (see the translation of The First Discourse of the Awakened One from Paali). To think that the First Noble Truth is "there is stress" would mean that he himself or the people of his day did not know that stress existed. I can't believe that. The First Noble Truth would rather seem to be the Awakened One's DEFINITION of stress, i.e. the five clinging components [pañcupaadaanakkhandhaa].

3 The First Noble Truth would NOT simply be: "life/experience is stress" (= jiivam. dukkham.). By taking the five components as life, or experience and leaving out the most important part of the definition i.e. 'clinging', one comes to just that summary or paraphrase. Not leaving out this essential ingredient one comes to the paraphrase "clinging-life/experience is stress".

4 The first paraphrase gives an unmistakable pessimistic slant to the rest of the process ascribed to the Awakened One (despite claims that it is realistic by those that hold it) for if life is stress, then to get out of stress one would have to get out of life. If clinging-life is stress then maybe it is only the clinging that one must get out of. (This is recognizing a distinction in meaning between "life", "being" and "birth and death". The Buddha said his teaching was subtle[47].) I believe this is what the Buddha did. He eradicated clinging from his life and therefore stress, and lived the rest of his life stress-free, but still with physical pain, at times a natural part of life. Stress would be the unawakened reaction to physical pain. Since he didn't react, he could effectively deal with things as they really are.

The Second Noble Truth

There seem to be two versions of the Second Noble Truth in the texts. The commonly identified one goes: the cause of stress at any one time is one of the **three** thirsts: thirst for sensual pleasures, thirst for being and thirst for non-being. In this version we already come to a topic often covered in psychology and philosophy – the identity crisis: "To be or not to be." Note that both the positive and negatives are covered.

The other version is only implied in such teachings as Dependent Origination (**see discourses online**: dependent Arising - The Way In And Out), where desire is one of the links but that is traced back to ignorance. Having ignorance as the cause of stress makes more sense to me, brings more life to practice and fits more with the name Buddha, The Awakened One, the one who would have overcome ignorance. It brings more life to practice in that seeing I have desire is good, but it was not enough for me. Of course seeing it enabled me to choose not to follow it, but it did not enable me to see the cause of its arising. Seeing the cause is the domain of wisdom, the antithesis to ignorance[48].

Whichever version one takes, The Second Noble Truth introduces cause and effect, a fundamental principle of science. Mystical explanations seem to be avoided in the process ascribed to the Awakened One and that would be because cause and effect are a fundamental principle of the latter too.

Previous Wrong View I Held

"ALL thirsts/desires are the cause". I think this idea has been a polluting influence from other systems of thought. An awakened being would still have aspirations, goals, desires to improve the world, help others to get out of their stress (compassion) etc, but their happiness or peace of mind would not depend on achieving these things.

That stress is not caused by all desires would actually be necessary. One would need to clarify for oneself the desire to free oneself and help others free themselves from stress in order to do it. Therefore it would not be desires per say that is the problem, but only certain desires. One may blame things for one's stress as the common misquote of the Christian Bible verse goes: "Money is the root of all evil." But a more responsible approach would be as the Christian Bible verse that says that the LOVE of money is the root of all evil.[49]

The Third Noble Truth

By ending the cause one ends the effect. So by ending ignorance one ends stress.

Previous Wrong View I Held

"End **all** thirsts/desires" or "End the three desires". The Awakened One's search for the end of stress would have been spurred on by a desire.

The Fourth Noble Truth

This would be the Middle Way of Practice that avoids the two extremes of self-indulgence and self-mortification (**see discourses** The First Discourse of the Awakened One from Paali). It is called the path to the ending of stress "in this very life" [50]. The Awakened One is recorded to have often spoken about this path and how it involved very positive states (**see discourses online:** The Four Noble Truths II and Dependent Arising - The Way In And Out).

I don't remember reading that the Awakened One tried to explain what it is like to *be* awakened (the goal) apart from saying it is freedom from greed, hatred and delusion[51], that is, only using negative terms. There is a Zen story related to this. Once a student went to a Zen Master and as the Master was serving tea the student asked "How do I attain extinguishment?" After a while the student pointed out that the cup was full and overflowing. The Zen Master said, "Just like your mind, you must empty it before you try to put any more in." This would be why in the Zen tradition they emphasize that there is nothing to attain. Of course, we could play a bit and say we attain a realization or realizations (of insight into how things really are, for example), but this is also related to experience not simply more knowledge or more physical possessions. So I believe the reason that the Awakened One spoke in such negative terms is to counteract the idea that we have to "get" something to be awakened. The problem is we have more than we need (excess baggage) and that stops us living an awakened life. So we just need to "get rid of" the excess **through understanding and transcending its causes**, not through dislike or hatred, the excess being greed, hatred and delusion.

Previous Wrong Views I Held

1 The Awakened One gave only one presentation of the path to the end of stress. In the texts there are more than 50 different presentations of the path as Bucknell has pionted out (1984). There is a section that has more than ten consecutive discourses that each list a path that seems quite different from the preceeding one. ONE of those ten paths is the Traditional Noble Eightfold Path[52].

2 Any one presentation of the Path will necessarily be an accurate one. It is written that the Awakened One taught that if anyone claimed to teach his teaching it should be compared with the records of his Process and Discipline to see if it agrees or not before being accepted or rejected (see below). It would be dangerous to focus on just one presentation that has not been compared with the body of other presentations because it is said that his teaching (saasana not dhamma)[53] would get corrupted over time[54]. What if for example, the one presentation we focussed on was one that was corrupted, or was just one aspect or small section of the whole

path? I would say we would get a disorted view. This happened to me.

Fortunately following the Paasaadika Discourse[55] has brought me great benefit. Especially this bit of advice in it: "... All you to whom I have taught these truths that I have realised by super-knowledge should come together and recite them, *setting meaning beside meaning and expression beside expression*, without dissension, in order that this holy life may continue and be established for a long time for the profit and happiness of the many..." See tables on pages 150, 154, 78 and 80, as examples of applying this process. It is by applying this process that I have been able to intelligently study the teaching of the Awakened One. Such a process could be shown to indicate the interdependence or "Inter-being" of the discourses, using a term from a popular modern Vietnamese Zen Buddhist Master and Peace Activist, Thich Nhat Hanh (2000-1). That is, they are inter-related and support each other to give us full meaning and usefulness. Following this study process gave me an overall picture, general sense, taste of the spirit of the teaching of the Awakened One very quickly and made it easy to see when things were out of place, much like learning the grammar of a language.

The Traditional Noble Eightfold Path is the one path for us all. From my reading, this presentation of the path was only taught to mendicants, not to lay disciples. It is also called the trainer's path in the texts and there is another path with two extra steps on the end called the path of the adept[56]. Therefore, according to the records, the former is incomplete. Bucknell has pointed out that the 'tenfold path' is mentioned many more times and is implicitly rated much higher than the Eightfold Path in the Anguttara Nikaaya (1984).

There are also at least two other discourses that seem to claim to expound 'the only way', The Four Foundations of Remembrance (**see discourses**) and the Other (?) Only Way (**see discourses online**) and both do not mention the Traditional Noble Eightfold Path[57]. Either they would be all the same path or contradictions, for even to say that they are "parts or aspects of" the same path would invalidate the claim they each make that they "are" the path.

The Path is said to be gradual, by the Awakened One (as in the quote below etc) and this would imply a step-by-step process. It has been confirmed by Bucknell that this is so up to at least Right Concentration. If the items in the path are limbs (an.ga), as in limbs of the body, as in the name ariya a.t.than.gika magga (Noble Eightfold, or more precisely Eight-limbed Path) and as depicted iconographically by the Eight-spoked Wheel, it would then be impossible to develop them in a step-by-step way and the idea of a "path" would be irrelevant. There could then be scope for rearrangement of the items as done by Female Mendicant Dhammadinnaa and others[58]. So this use of an.ga seems to drastically alter the perception and meaning of "path".

We see an.ga used strongly in the Theravaada tradition, where as well as the two occurrences above: their fourth collection of discourses of the Buddha is called the An.guttara Nikaaya. This name does not give a clue to the contents where the names of the names of other three collections do. The content is arranged by number of items spoken about and is therefore sequential. The Noble Eight-limbed Path and the Eight-spoked Wheel are not specific to the Theravaada. We also find them in other schools, but the name of the fourth collection of discourses of the Buddha in Chinese is called the Ekotara Aagama. This name does give a clue to the contents because it starts with the first number one (eka). Aagama is an equivalent of Nikaaya.

It is recorded that the Awakened One warned his disciples about using knowledge for wordy warfare saying "what comes first you put last" [59]. If the disciples were talking about relevant things (the Four Noble Truths), which could be assumed because the Buddha does not

admonish them for what they were talking about, then this also indicates that the Four Noble Truths are sequential. The fourth one being the Path. Of course this admonition does not mean that there was not an order, but that if there were, arguing about it is to be avoided.

"So, aiming at Suppabuddha the leper, he gave a step-by-step talk, i.e., a talk on generosity, on virtue, on heaven; he declared the drawbacks, degradation, and corruption of sensual passions, and the rewards of renunciation. Then when he saw that Suppabuddha the leper's mind was ready, malleable, free from hindrances, elated, and bright[60], he then gave the process-talk peculiar to Awakened One's[61], i.e., stress, its origination, its cessation, and the path. And just as a clean cloth, free of stains, would properly absorb a dye, in the same way, as Suppabuddha the leper was sitting in that very seat, the dustless, stainless Vision of the Process arose within him, 'Whatever is subject to origination is all subject to cessation' "[62].

"Mendicants, I do not say that final knowledge is achieved all at once. On the contrary, final knowledge is achieved by gradual training, gradual practice and gradual progress. And how does there come to be gradual training, gradual practice, gradual progress? Here one who has faith (in someone), visits them, he pays respect to them; when he pays respect to them, he gives ear; one who gives ear, hears the process [Dhamma]; having heard the process, he memorizes it, he examines the meaning of the teaching he has memorized; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zeal [piiti] springs up in him; when zeal has sprung up, he applies his will; having applied his will, he scrutinizes; having scrutinized, he strives; resolutely striving he realizes with the body the ultimate truth and sees it by penetrating it with wisdom." [63].

I understand the arising of a concern in some in regard to the possibility of a gradual path, that is, they might be concerned about conceit arising after comparing oneself with others. If we say talking/thinking about a gradual path is dangerous because it could lead to conceit, then we would be blaming tools, i.e. the talking and, or thinking, for the cause of our conceit, but in the Awakened One's teaching, it is identification (the belief that this x is me, I, my soul or the Truth, the ultimate) and not tools like talking and thinking (concepts or ideas). So holding the talk or thought we have, as the Truth, would be the cause of our conceit, not the fact that we had that thought or said such things.

The Preliminary Use of Logic

The Discourse to the Kaalaamaa people of Kesaputta is well known to many Buddhists both from the East and the West. In it the Awakened One encouraged the Kaalaamaas not to be misled by The Ten Circumstantial Evidences (**see discourses online**) in regard to rejecting or accepting an exposition of the way out of stress (the way to happiness), but to be led by personal knowledge. Hopefully we will not fall into the other extreme interpretation of this advice. In this case the two extremes would be: paying attention to other's expositions and simply on the one hand accepting, or on the other hand rejecting them. The former extreme is what the Kaalaamaas had fallen into. From my personal experience following an exposition of a path that is illogical, unclear or confusing entails stress, therefore I find that in order to follow the Awakened One's advice (which would be clear) I must either clear the exposition up or reject it.

Logic is one of the circumstantial evidences that the Awakened One discourages Kaalaamaa people from taking as a final authority, in place of personal experience or knowledge, but this does not mean that logic is not to be used, just like the other nine tools mentioned, not at all. The Awakened One encouraged people to "make a thorough investigation" [64] and that would entail using logic. He also speaks about a well proclaimed doctrine not being "clear and evident to them (disciples) in the

logic of its unfolding" [65]. In other places the Awakened One points out that the goal is not attainable through "mere logic". The only way I see the two fitting in together is that logic is to be used at the start to develop a theory of how things may work (a hypothesis) and then the theory is to be tested in personal experience. Doing so one comes to "know" for oneself something works rather than just believing it does. This, to me, is the essence of taking oneself as a refuge. One could examine some of the other items of circumstantial evidence spoken of to the Kaalaamaa's and see that they are also given a place in the Awakened One's teaching.

A section of the Paali Buddhist canon generally held to be very early is called the Sutta Nipaata. In it we have, what seems to be, the least elaborated presentation of the Awakened One's teaching. We don't find teachings such as the Five Components (khandha), Four Form-states (jhaana), the Four Noble Truths (ariya-sacca), Remembrance of Breathing (aanaapaanaasati) etc. specifically mentioned, but the path must still be revealed if we believe this text is the Awakened One's teaching and take into account that He claimed that all He taught was stress and its ending[66]. This lends support to the idea that much classification and/or codification had occurred by mendicants tending to be scholastic in the time following the Awakened One's passing and this may have lead to the division of mendicants into scholars and meditaters[67]. The account of the first council where an elder mendicant did not seem to be in agreement with the recitation is interesting in this regard[68]. Of course the fact that a particular book does not mention a teaching is not evidence enough that the teaching is not original, just as each discourse does not mention all teachings, (but would cover the essence of them all). Different books were compiled for different purposes. The Dhammapada for example, arranges its contents by topic just like S, but it is all in verse, unlike S. Other examples are Verses of the Elders (Thera and Therii Gaathaa).

Clear evidence of scholasticism in the Paali texts has been indicated in "An Analysis of the Listings of Stages in the Path to Enlightenment in Early Buddhist Sources" by Dr Bucknell of the Dept of Studies in Religion at the University of Queensland, Australia (1984). In that study it was shown that lists were combined or synthesized. A common example of this is the "furthermore" addition to a statement e.g. in a listing of the types of Noble People (those on the path) we have a list of qualities, in this case The Five Faculties (which we will look at when dealing with The Thirty Seven Wings of Awakening) that cover the whole path and that are ascribe to the two types of Noble People who are just at the beginning of the path[69]. This was probably done in order to ensure all aspects of the teaching were covered, as is sometimes said even today, "to flesh out his teaching" or with the honest conviction that they were to be developed at that stage, or had already been developed, not really knowing the meaning or relevance of those qualities. This may be due to not perceiving the profundity of what was there due to not applying the study method the Awakened One gave and therefore not being able to have personal experience and knowledge. This would have resulted in unintentional complications. On the rare occasion such scholarly expositions (which often conflict with earlier discourses that present simpler versions of the path) were later ascribed to the Awakened One as a fuller exposition of his own teaching (e.g. Buddhaghosa., Tin. et al. 1958 vol.1 p.240) [70]. This is not to say that all statements starting with "furthermore" are of this type.

A clear sign of complication in a section suspected to be a scholastic elaboration (no doubt unintentional) is duplication of items or illogical sequencing of items of a path that is explicitly said to be gradual[71]. Conveniently overlooking these or brushing them off with blind faith in the texts or quasi logic is not acceptable since according to the advice of the Awakened One in the Discourse the Ten Circumstantial Evidences the only acceptable reason to disregard them is personal knowledge[72]. The fact (iirt) the Awakened One said that he teaches things that are "beyond mere logic" [73] would not mean that one would not use logic in the beginning that one must give up logic. That his teaching

is worthy of investigation would mean that it is logical, but having seen the logic in it, one must then practise to realize the fruits, just like instructions of how to get from one point to another would have to be logical otherwise one would not be inspired to follow them.

To cut through unnecessary elaboration and to come to the clearest yet most precise presentation of the path on a theoretical level it would be useful to avoid such duplication and illogical sequencing. With a clear and precise theoretical background one would be in the best position to confirm the Awakened One's teaching - stress and its end - through one's own experience.

It is generally and scientifically more indicative of an open mind if one is willing to use all possible sources to come to a conclusion on a particular theory, since one source may be highly influenced by a certain bias. Therefore those interested in an open minded approach to Buddhist texts would be willing to admit evidence from other sources.

The work that has been done on comparisons of early Buddhist texts (mainly the Paali Nikaaya and Chinese Aagama discourse-groups) is significant in indicating the development of suspected sectarian innovations that become apparent through textual study and/or personal experience. In this regard it is noteworthy that emphasis is given to the eightfold or tenfold path sequence presented in the majority of the corpus of lists analyzed in Bucknell's paper (1984 - see the appendix "Lists of Stages"). This path, which is often found in the Paali discourses, is either wholly or mainly lacking in the Chinese counterparts. (See the "Variations between the Paali Diigha Nikaaya and the Chinese Diirgha-Aagama" online at http://www.smartgroups.com/groups/monkey_magic.)

The treatment of the Traditional Noble Eightfold Path as the Fourth Noble Truth is the main difference between the Satipa.t.thaana-sutta in the Paali Majjhima Nikaaya and the MAHAA-satipa.t.thaana-sutta in the Paali Diigha Nikaaya. In the Chinese Diirgha Aagama, the counterpart of the Paali Diigha Nikaaya, no MAHAA-satipa.t.thaana-sutta has been found, but there is a counterpart of the Satipa.t.thaana-sutta of the Paali Majjhima Nikaaya in the Chinese Madhyama Aagama. The Paali and Chinese versions of the Satipa.t.thaana-sutta lack the section on the Four Noble Truths, including the treatment of the Traditional Noble Eightfold Path as the Fourth Noble Truth that we find in the MAHAA-satipa.t.thaana-sutta in the Paali. This treatment may therefore be suspected as an example of sectarian developments, in this case giving high status to the Traditional Noble Eightfold Path by the Theravaadin school of Buddhism, which being so big, may have come to influence others schools.

Another teaching encountered, that of the "dhamma-k-khandha", is also under suspicion for various reasons. Firstly, the use of the terms samaadhi (concentration), pannyyaa (wisdom), vimutti (liberation) and vimutti-nyaa.na-dassana (knowledge and vision into liberation) as a (wide) group of stages, which is what is indicated by the term "khandha" (component), is not very acceptable for: giving concentration and wisdom this secondary meaning as well as the more specific one causes a certain imprecision when talking about those terms, and there is no textual evidence yet found to show what constitutes the "group" aspect of liberation and knowledge and vision into liberation.

Secondly this use of "dhamma" in "dhammak-khandha" and elsewhere as the "teaching" (more precisely "saasana" in Paali) may be a later use and that the original use was the simpler one, which I suggest is "process", which agrees more with the Chinese. It is noteworthy not to find any mention of the "dhammak-khandha" or similar divisions in the Chinese counterparts of the Paali discourses of the Diigha Nikaaya in which they appear, e.g. D i 206 (List 3), 171-4 (List 46), ii 81 (List 3), 122-3 (List 4), iii 219 (List 46), 229 (List 4), 279 (List 41). (See the "Variations between the Paali Diigha Nikaaya and the Chinese Diirgha-Aagama" online at http://www.smartgroups.com/groups/monkey_magic.)

THE PATH REVEALED BY MY STUDY AND PRACTICE

The four conditions for the arising of Right View[74] would be the Path of Stream Entry. At least the first two of those steps of the path can be seen to be part of worldly knowledge and would have been there even before Siddhattha Gotama realized Awakening (became the Awakened One) while he was still a being on the path to Awakening, while a Bodhisatta. One will notice that they are delayed by time, which would mean they are not a teaching specific to the Awakened One. This might be why they have not been generally identified as part of the Fourth "Noble" Truth – the path.

The path I present below (see next page) is different from the path one might usually read about in books on Buddhism and in a lot of discourses ascribed to the Awakened One (e.g. **see discourses**: Non-Conflict). On the other hand it also agrees with a lot of discourses ascribed to the Awakened One and I have found it practical. This latter point I have not found with the path that is usually thought of and presented as the Fourth Noble Truth. After I present this path I shall address the major differences between it and the one usually presented in the texts, the Traditional (standard) Noble Eightfold Path.

1. Associating with Noble People – those with Noble Right View

In a well-known and recited discourse in SE Asia the Awakened One describes what he considers is good fortune[75] (**see discourses online**). It is not surprising to me that the first is "not to associate with fools, to associate with the wise, this is a very good fortune". Doing such things as reading books by particular authors is not "associating with" the authors. Books are edited to remove speech/words that might reflect badly on the author or editor (just like this one). This is not so easy to do in real time, in real life. It is said, e.g. in the Discourse on Remembrance of Breathing (**see discourses online**), that there are four kinds of Noble Person: the Stream Enterer (also called a Stream Winner), the Once Returner, the Non-Returner and the Worthy One (see page 150). By associating with such people over time, one can tell if they are different by seeing how they live. One then has a chance to see if the unchanging fruits (or limbs) of Stream Entry/Winning are evident. That is, if they are consistent in different situations and especially in trying situations. Those fruits are[76]:

1 Unshakable faith in the Awakened One,
2 Unshakable faith in the Process,
3 Unshakable faith in the Noble Community and
4 Unbroken noble morality[77].

Of course we cannot tell if someone is a Noble Person or not until we have associated with them and had a chance to see those qualities ascribed to them, for it is hard to know what another thinks. So in the start one would just have to look for someone who claims to be a Noble Person (or if they are a male or female mendicant - that someone reports them to be such[78]) or claims to be wise. This is what is recorded that the Awakened One did, but he tested their teaching and found the claims to be false, for their teaching could not lead him to the liberation he sought. If we cannot find anyone who is wise then at least we have the discourses of the Awakened One to read and reflect on.

The question arises: "Why would one associate with the wise?" and I think this text[79] gives a relevant answer here:

> Some man or woman, when visiting a wanderer or priest, asks: Venerable Sir, what is wholesome?… What kind of action will lead to my welfare and happiness for a long time?… This is the way that leads to wisdom, namely one visits such people and asks such questions.

Such a person would be called a "good friend" (kalyaa.namitta) and the Awakened One saw such a person as the most powerful external factor in aiding the purification of the heart[80] and as the "whole of the Holy Life", rather than just half of it[81]. They would "act as a teacher" [82]. So it would be no wonder that this would be the first step on the path to Awakening for someone in an age when the teaching was still available. The Buddha-to-be did visit those claiming to be fully awakened in his day to benefit from their experience, but after testing their suggestions found their answers did not liberate him fully.

<table>
<tr><th colspan="3">The Fourth Noble Truth - The Path to the Ending of Stress
from my study and practice
An Eightfold Path</th></tr>
<tr><td colspan="3">1. Associate with Noble People – those with Noble Right View</td></tr>
<tr><td colspan="3">2. Listen to the true process [dhamma]</td></tr>
<tr><td colspan="3">3. Wise reflection "Will it harm myself and, or others?"</td></tr>
<tr><td colspan="3">4. Practise in accordance with the process [dhamma] - test in experience</td></tr>
<tr><td colspan="3">5. Attain Common Right View[83]: There are results [vipaaka] of action [kamma] … there are in the world recluses and priests... who proclaim this world and the world beyond having realized them by their own insight knowledge.</td></tr>
<tr><td rowspan="3">6. Morality/Ethics

(avoid actions of thought, word and deed that are harmful to oneself or others)</td><td>Right Thought:</td><td>Avoid the identification thoughts "I am (not)…" associated with the five clinging components.</td></tr>
<tr><td>Right Word</td><td>Avoid lying</td></tr>
<tr><td>Right Deed:</td><td>Avoid: killing, theft, sexual misconduct
(Right Livelihood: develop a livelihood/lifestyle that avoids approaching the above)</td></tr>
<tr><td>7. Concentration</td><td colspan="2">ANY concentration with the previous path factors.</td></tr>
</table>

8. Wisdom Noble Right View[84]: Whatever, mendicants, is wisdom … investigation into processes [dhammaa], the Right View that is a component of the way in one who, by developing the noble way is of noble thought without tendencies.	Right Insight: Three Knowledges:	8. Knowledge of Remembrance of previous dwellings/ births [dukkha] = seeing how we have created stress [dukkha] in our lives in the past.
		9. Knowledge of beings' [dukkha's] rise and fall according to actions (thought, word and deed) = seeing how we create stress [dukkha] in the present.
		10. Knowledge of the destruction of the tendencies = seeing that we have stopped creating stress [dukkha], cut a fetter at the root, never to arise again.
The Goal: Right Liberation, freed from all 10 fetters and all tendencies.		

2. Listening to the true process

Listening to another's Right Speech, from experience, regarding the path to the complete ending of stress. This one was absent for the Awakened One since he could not find a fully awakened teacher. That is why we call him the "One-Fully-Awakened-By-Himself" (Sammaa-sambuddha)[85]. Note the story of the Awakened One's path[86]. The Tibetan Dhammapada points out:

> Eloquence is not well understood by those who glory in dispute and seek with an afflicted mind chances to come out on top. Angry or agitated minds, or minds without faith are unable to comprehend the noble teaching, which (sic) the completed Buddha taught[87].

We can see from the records that only believing once one has tested a path claimed to be leading to the ending of stress, is the Awakened One's way, rather than believing or disbelieving a way is the path because it *seems* the teacher is speaking from experience (see below).

3. Paying proper attention or wise reflection

In The Other (?) Only Way Discourse (**see discourses online**) (iirt) the Awakened One taught his son that wise reflection was the "only way" to realize total freedom from stress. There he defined it as considering whether some action (of body, word or mind) harmed/harms/will harm oneself or others, both, or not. When doing this regarding what we have heard from "the wise", we get a theoretical understanding of the Four Noble Truths and thereby a path to test. It is important to consider equally oneself **and** others, not one or the other exclusively, for the latter would give an extreme practice. It

is understandable that considering oneself would be natural, this would be why Tsong Khapa says in his Great Exposition of the Graded Path: "Thinking about this (the four noble truths) in relation to others, the cause that gives rise to awakened-mind (bodhicitta) comes about" [88].

4. Practising the Process in accordance with the Process

Practice or experience is given the final and ultimate authority - no need for blind faith. The theoretical understanding of the previous step is tested in experience.

In The Ten Circumstantial Evidences Discourse (**see discourses online**) (iirt) the Awakened One gave advice on how to deal with another claiming to teach *a* path to the ending of stress, i.e. not necessarily claiming to teach the Awakened One's path. Reason etc is good and should be used as a first step, but then followed with testing in personal experience before holding onto the process as true and then only holding on to it as true for oneself and remaining open to future evidence/experience. This goes along with the quote ascribed to the Awakened One to "work out your own salvation with diligence" [89] and to "be a light/island and a refuge to yourself, take no other refuge" [90].

When it comes to dealing with people claiming to teach the Awakened One's path, He is said to give advice in the following discourses:

the Four Great Authorities
the 2 Companies and
the Drum Pegs (**see discourses online**).

The Four Great Authorities say to compare what a mendicant, or a group of mendicants claims is the Awakened One's Teaching with (his) Discourses and the Discipline. This would not be much use without a method of comparison, but as we have seen above one was given in the Paasaadika Discourse. Nyaa.namoli and Bodhi[91] suggested that discourses 33 and 34 of the Diigha Nikaaya (ones that closely follow the Paasaadika Discourse) were composed for this purpose.

These discourses basically seem to be suggesting us to look at the evidence we have of what the Awakened One taught rather than just believe claims of people. If we do not want to be concerned with the records of past teachers handed down (part of our heritage), then we can just look at our experience. In that case we can just work it all out for ourselves, but remember the saying that those that don't know history are doomed to repeat it. Maybe we will just reinvent the wheel. I did this for some time, then recognised that I was being impatient. I asked myself what harm could it do? The answer is, none except to my conceit (they don't know anything, I can work it out by myself), but I could benefit from their advice if I tested it. If we want to listen to the claims of present teachers then this advice may be relevant too: "Mendicants, these two misrepresent the One-Thus-Come. Which two? He who explains what was not said by the One-Thus-Come as said by the Him and he who explains what was said by the One-Thus-Come as not said by the Him: these are two who misrepresent the One-Thus-Come" [92].

5. Morality/Ethics (siila)

In the book of the Discipline[93] the Awakened One is accused of teaching inaction and he says that he only teaches not performing unwholesome action. The literal translation of action is Kamma/Karma and the Awakened One includes mental functions as action.

Mendicants, I call mental volition action [kamma]. Having volition one acts by body, speech and mind.[94]

We have two kinds of action in the Buddha's teaching wholesome and unwholesome[95]. Unwholesome is that which harms oneself or others, both parties are equally considered.

The Buddha taught that out of mental, verbal and bodily action, **mental actions is most reprehensible for stress**[96] and it is the hardest to apprehend, being the subtlest out of thought, word and deed. So it makes sense that he said his teaching was subtle[97]. It also makes sense that Right Thought is the first step of morality, Wrong View the first fetter eradicated and Right View (a form of Right Thought) the first fruit realized. Right Thought **leads on** to speech and action. Consider other leaders in history, Jesus, Gandhi and Hitler; it was because of their thoughts/beliefs that they did what they did.

Right Thought (sammaa-san.kappa)

There are three lists which when compared shed some light on Right Thought:

Right Thought or Wholesome Thoughts (vitakka)	Unwholesome Thoughts (sannyyaa)	A 3.10 : A i 105
renunciation (nekkhamma)	senual pleasure (kaama)	immorality (dusiilo)
non-ill-will/non-hatred (avyaapaada, love-greek:agapey)	ill-will (vyaapaada)	envy (issuki)
non-cruelty/non-harming (a-vihin.sa)[98]	cruelty (vihin.sa)[99]	meanness (maccharii)

It would seem that appreciating or enjoying the five senses would not stop at extinguishment, for there is an occasion where the Awakened One praises someone on their skill at singing and playing their lute, after they had played outside his cave to get his attention[100]. (This is quite a different situation from going around in search of music and entertainment, i.e. addiction to them, which is avoided on taking the eight precepts.) The aspiration towards renunciation could therefore be seen as renunciation of immorality or addiction to and indulgence in the five sense pleasures[101] (seeing, hearing, smelling, touching and tasting, i.e. hedonism). The Awakened One often spoke of the five chords of sensual pleasure, the danger and escape from them[102]. In this case the escape is said to be "the removal of desire and lust, the abanonment of desire and lust for the sensual pleasures" NOT the removal of the sensual pleasures themselves. Note that this only covers the first FIVE of the senses not the sixth.

The other chord of sense pleasure (the sixth, the first jhaana and above), through the mind sense base is, on the other hand, wholly praised:

> There are Cunda, these four kinds of life devoted to pleasure, which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquility, to realization, to awakening, to extinguishment (of greed, hatred and delusion). What are they? Firstly a mendicant, detached from all sense-pleasures, detached form unwholesome processes, enters and remains in the first jhaana, …the second jhaana, …the third jhaana, …the fourth jhaana, These are the life devoted to pleasure, which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquility, to realization,

> to awakening, to extinguishment (of greed, hatred and delusion). So if the wanderers from other sects should say that the followers of the Sakyan are addicted to these forms of pleasure-seeking, they should be told: "Yes", for they would be speaking correctly about you, they would not be slandering you with false or untrue statements[103].

So why is addiction to the first five discouraged, i.e. what is the danger of them? When one acts from that addiction one acts to the harm of oneself and or others. Yes, there is pleasure involved, but the pleasure attained is only short term. There will be some longterm ill effect. Pleasure from the sixth sense base does not have this disadvantage. It is more like having your cake and eating it. You have pleasure in the present as well as the future. This would be why the Awakened One said those that are moral go to heaven, they can expect a better birth and vise versa.

For some renunciation of immorality extends to the decision to become a mendicant. Even though the Awakened One is not recorded to have said that one **must** become a mendicant to realize liberation, he is recorded to have said that one must **stop** being a householder to do so[104]. So there is some grey area here. The question arises: "What are conditions of being a householder?".

The Awakened One encouraged different reflections for practising Right Thought for people on the path with different lifestyles, to keep in mind clearly what has been given up. Like the rest of his teaching they are layered in that the first The Five Reflections (**see discourses online**) is for everyone. Then if one has taken on a simpler lifestyle, that is, given up more, e.g. become a novice mendicant, then there are more reflections e.g. The Ten Reflections (**see discourses online**). The person in the latter situation would then use both the first and second reflections and so on for the fully ordained mendicant, who is required to meet with his brothers to review the Precautions (Paa.timokkha) every two weeks. We can see the basic foundation and the additional layering on top of this in the also in distinction between morality and good habits (see below).

I suggest Right View is the basis/reasons for developing morality and these three wholesome thoughts or aspirations are the first step in that morality. The third of these three seems to be what Mahatma Gandhi and Martin Luther King focused on. Sometimes I find it very difficult to avoid blaming individuals, groups of individuals or peoples for my or our oppression and if that were done, then I can see how one would make enemies easily. I notice this did not happen with the Awakened One, he kept his teaching impersonal in the sense of not referring to others, but personal in the sense of looking deeply at ones own experience. He did not focus on people (out there) as the problem (the cause for his stress), but the greed, hatred and delusion that may be in one's own heart. To him it seems that, whether those things were in others' hearts or not was not a matter worth consideration or discussion and so he was not assassinated. This is in agreement with the Discourse Non-Conflict (q.v.). It makes sense to me because if I had delusion then I could not see myself clearly, never mind others.

Regarding the sequence of the three steps: Right Thought, Word and Deed, we might expect them to be in the reverse order to match the sequence of "body, speech and mind" that is often seen in the texts. That would also match well Right Action before Right Speech in the list of the Moralities (Siila), both in the Discipline (Vinaya) and most of the discourses to lay disciples. But we also have the sequence of "thought, word and deed" in the texts and in some cases both sequences follow each other. In one example of this it is interesting to note that the deed, word and thought sequence is directly linked to morality[105], which is usual as far as the first two items go and which is the total reverse of the sequence in the Traditional Noble Eightfold Path. The explanation I have for the sequence as we find it in the Traditional Noble Eightfold Path is that Awakened One has pointed out that in his teaching, thought (mental action) is considered the most reprehensible for stress[106], out of the three choices of thought, word and deed. Out of time spent on thought, word and deed, I would have to say that I spend most of my time thinking. As mentioned before, I see, thought leading to word and deed, so this agrees with the quality of the path as "leading onwards". With this in mind it

is understandable that in his path of purification, he would put thought **before**, word and deed. The question remains, why is it the other way round in the Moralities? The only answer I have to that is when the effect on others is focused on, then my (bodily) actions have the most effect, then words, and thoughts would have little to no effect on others in comparison.

Having understood what is and what is not the path to the ending of stress I developed the aspiration to practise the path to free myself and help others free themselves from stress. Part of the latter would be encouraging others to realize their goals, what they think is best for themselves. This is METTAA - goodwill (**see discourses online**). It is recorded that one realizes the first state of jhaana then develops goodwill[107]. We shall look at jhaana later. Part of the practice that unfolds based on Right Thought is Right Speech (see below), which would involve helping others understand their stress and how they create it so they can free themselves from it too, for each of us are responsible for our own salvation[108].

The discourse called the Simile of the Saw (**see discourses online**) shows clearly how Right Thought prevents wrong speech (and action). This Discourse also makes clear that the practice of this path is not imaginary; it is in real life, seeing things as they really are. Goodwill seems to be very practical, just like compassion. It arises in real life situations based on Right View. Goodwill is different from compassion, as we shall see below.

Following the path of practice regarding thought would give some fruit, the first fruit of the path, Right View, which has a flow on effect to right speech and action. There would be fundamental thoughts, words and deeds eradicated at this stage. It would seem that the Stream Enterer focuses on purifying his thought, with flow on effects to words and deeds and in the later stages of development, the Once Returner may focus on purifying his speech, while the Non-returner would focus on purifying his actions. All of these levels of purification would depend on a level of concentration – the more one examines and purifies the more concentration one develops.

The Fruit of Stream Entry/Winning - Right View (sammaa-di.t.thi)

The texts give many examples of Right View[109] and Wrong View[110] and say the former is very important[111] and the latter the most blameworthy of all things[112]. One way Right View is described that makes some sense to me is saying that it is understanding the Four Noble Truths[113], for it is only in understanding how to do something that I feel inspired and equipped to be able to do it. When one has associated with the wise, heard what they had to say and reflected on it, one would have a theoretical understanding of the Four Noble Truths (gained from others). Then one tests it for oneself and develops Right View, which would be an experiential knowledge that is independent of others[114]. Having attained Right View one is said to be **bound** for extinguishment. Attaining Right View is associated with attaining the Vision of the Process [dhammacakkhu][115]. At least two discourses confirm that the Stream Enterer is endowed with Right View[116]. This could compare to the imperturbability, or stability that is spoken of in later texts[117]. It is said that the amount of stress [dukkha] left after attaining Right View is like the amount of water left on one's finger after dipping it in the sea[118].

An indication of the change of view at this stage of development or realization is the oft read quote that "whatever is of the nature to arise is of the nature to cease" [119] and that this realization is the arising of the pure and stainless Vision of the Process in an individual after hearing the Awakened One explain the process. Even that claimed to be the first discourse has this (see The First Discourse of the Awakened One from Paali). This realization is about impermanence, the first of the Three Characteristics[120] that are ascribed to Insight Practice.

I think it is interesting to note in this regard that the ten unanswerable questions[121] are based on not knowing whether something had a beginning and so directly relate to this point. Consider this quote:

> While the Exalted One was at Saavatthii the venerable Kaccaayana of that clan came to visit him and saluting him sat down at one side. So seated they had this conversation:
>
> Lord we hear the phrase "Right View, Right View". Now how far is there "Right View"?
>
> Now he who with Right Insight sees the uprising of the world as it really is, does not hold with the non-existence of the world, but he who with Right Insight sees the passing away of the world as it really is, does not hold with the existence of the world.
>
> Grasping after systems, imprisoned by dogmas is this world, Kaccaayana, for the most part. And the person who does not go after that system-grasping, that mental standpoint, that dogmatic bias, who does not grasp at it, does not take up his stand upon it, thus: "It is my soul!" [122] Who thinks: "That which arises is just stress. That which passes away is stress" this person is not in doubt, is not perplexed. This knowledge he has is not merely another's. Thus far, Kaccaayana, he has Right View.
>
> "Everything exists" this is one extreme. "Nothing exists" this is the other extreme. Not approaching either extreme the One-Thus-Come teaches you a process by the middle: "Conditioned by ignorance, formation arises; conditioned by formation, perception arises; thus conditioned arises name-form and sense, contact, sensation, craving, grasping, being, birth, decay-and-death, grief, stress, even such is the uprising of this entire mass of stress. But from the utter fading away and ceasing of ignorance arises the ceasing of formation ... and thus comes the ceasing of this entire mass of stress" [123].

As one progresses along the path Right View is confirmed in experience and becomes the first flash of wisdom:

And what, mendicants is Right View?

> Now I say that Right View is twofold. There is, mendicants, the Right View that has tendencies, that is on the side of merit that ripens to cleaving to new birth. There is also the Right View that is noble, without tendencies, a component of the way.
>
> And what is the former? There are results of giving, offering, sacrifice; there is fruit and ripening of deeds done well or not; there is this world, there is a world beyond; there is benefit from serving mother and father; there are spontaneously arising beings[124]; there are in the world recluses and priests... who proclaim this world and the world beyond having realized them by their own insight knowledge. This mendicant is Right View that has tendencies, is on the side of merit, which ripens to cleaving to new birth.

> And what is the latter? Whatever, mendicants, is wisdom, the faculty of wisdom, the power of wisdom, the Limb of Awakening that is investigation into processes, the Right View that is a component of the way in one who, by developing the noble way is of noble thought, without tendencies. This is Noble Right View[125].

As mentioned above, Right View is sometimes defined as understanding the Four Noble Truths. Such a definition would relate to the first kind of Right View mentioned above. If one looks at the other type, then up to the point of attaining Noble Right View the spiritual endeavour is mainly focused on oneself. For how could one help another to free themselves from stress if one has not yet understood in experience what it is to do so for oneself? Of course understanding what the path is through experience would not mean one has perfected it. It just means one has traveled it once.

It is at this point that the idea of the goal being (part of) the journey comes in. In short, we have experienced liberation for the first time, developed the first glimpse of wisdom, now we have to perfect it. The idea of a true Bodhisatta (a being in search of Awakening, or an Awakening Being), one dedicated to helping others free themselves from stress (as well), takes effect. So while one is developing the practice one can also help others to do so.

That Right View leads to Right Thought, Word and Action is confirmed by this verse in the Tibetan Dhammapada:

> Right understanding (or view) sets one free and liberates one from sadness; it pacifies one's thoughts and the actions of speech and body[126].

The First Three Fetters

In other places these three fetters are said to be eradicated on Stream Entry/Winning (the fruit of Stream Entry) and the first of these three would be an example of Wrong View[127]: (see page 150).

1. Identity View (sakkaayadi.t.thi),

But how reverend Sir, is there identity view?

> Regarding this, mendicant, an uninstructed average person, taking no account of the pure ones, unskilled and untrained in the process of the pure ones, taking no account of the authentic people, unskilled and untrained in their process, regards form as soul, or soul as having form, or form as in soul, or soul as in form and so also with sensation as soul... conception as soul... formation as soul... or perception as soul, or soul as having perception, or perception as in soul, or soul as in perception. In this way, mendicant, there is identity view.

But how reverend Sir, is there no identity view?

> Regarding this, mendicant, an instructed disciple of the pure ones, taking account of the pure ones, skilled and trained in the process of the pure ones, taking account of the authentic people, skilled and trained in their process, does not regard form as soul, nor soul as having form, nor form as in soul, nor soul as in form and so also with sensation as soul... conception as soul... formation as soul... nor perception as soul, nor soul as having perception, nor perception as in soul, nor soul as in perception[128].

Note that "identity view" in the Awakened One's teaching is about an individual identifying himself with one of the five components of clinging. It is not about not recognizing that we are all individuals, with different characteristics and skills. This is where I think it is important to keep in mind that the Awakened One defined what he meant by terms and stuck to those definitions. To not do so would involve assuming one knows what the Awakened One meant and maybe that he meant what everyone else did, but he has said he uses conventional speech without being fooled by it[129].

The two extremes of Identity View would be "I am..." and "I am not..." the Middle Path AVOIDS the two extremes. When one tests the advice of Buddha in any stressful situation by not thinking I am, but rather seeing the five clinging aggregates (things) as they are and the dependent arising of them, one thereby breaks the clinging. Then one starts to self correct these types of thought and one would be on the path and bound for enlightenment, having taken the Buddha as the teacher and having taken refuge in oneself.

For example, I used to identify as gay, "I am gay". I went through the gay pride thing. Felt like I was more part of a community. It seemed like a liberating experience, but there was only half truth in the statement "I am gay". What was really there was a sexual desire to males rather than females and the desire to feel part of a community. I gave up that label/self-identification and within a few weeks I had a wet dream about a woman. I did not freak out because I had given up the stereotypes I had been identifying with and therefore gave myself more freedom. It has not happened since and it doesn't bother me either way.

2. Doubt

Having seen the Four Noble Truths work in one's life, there is no more doubt regarding them (the process), the Awakened One who is said to have taught them and those who are mastering them (the Noble Community). So in other places it is said that on realizing Stream Entry one gains faith or confidence in the Triple Gem (**see discourses online**: Brief Instructions To A Lay-Disciple). There is talk of taking refuge in the Triple Gem as part of "being a Buddhist". After some discourses some times people spontaneously proclaimed that they take refuge in the Triple Gem[130]. I have not found taking refuge in anything other than the process within oneself, taught by the Awakened One in the early texts as a practice to be carried out in order to be a disciple of his. It would have been one of the earliest developed ceremonies since it is common to a few different Buddhist schools, just as the eight-spoked wheel would have been one of the earliest developed icons. Note that there does not seem to be an undisputed record of the Awakened One talking about either the "Dhamma-cakka" or "taking refuge in the Triple Gem" [131].

(Iirt) the Awakened One spoke of realizing Stream Entry (being one of the four Noble People), but not of being a Buddhist, but if we equate being a Buddhist with starting on the Path the Awakened One taught, then that would be the same as realizing Stream Entry. We have been told of the qualities of a Stream Enterer so if we thought we were on the Path of the Awakened One, we could check to see if those qualities were found in us. Knowing what the four noble truths are (the fourth being the Path) is one of the qualities of the Steam Enterer (see above). It is recognized in at least the Theravaada tradition that there are many people calling themselves Buddhists in the world, but there are few Noble People.

3. Attachment to Rites and Rituals

Attachment to rites and rituals/customs as a means to purification parallels the noble and unshakable or unbroken morality realized. One knows what is necessary to do and what practices one did before that were not part of the Path, practices that did not bring about change in behavior (thought, word and deed) or breaking habits forever. When one sees one's behavior needs to change and knows how to do it then one develops the aspiration to work on that directly.

> Then the Fortunate One (on his deathbed) said to Venerable Aananda:
>
> Aananda, the twin sal-trees are in full bloom, even though it's not the flowering season. The flowers shower, strew and sprinkle on the body of the One-Thus-Come in homage to him. Heavenly coral-tree blossoms are falling from the sky.... Heavenly sandalwood powder is falling from the sky.... Heavenly music is playing in the sky.... Heavenly songs are sung in the sky, in homage to the One-Thus-Come. But it is not to this extent that one worships a person who is One-Thus-Come, honored, respected, venerated, or paid homage to. Rather, the male or female mendicant, male or female lay disciple who keeps practising the process in accordance with the process, who keeps practising masterfully, who lives in accordance with the process: that is the person who worships, honors, respects, venerates and pays homage to the One-Thus-Come with the highest homage. So you should train yourselves: 'We will keep practising the process in accordance with the process, we will keep practising masterfully, and we will live in accordance with the process.' That's how you should train yourselves[132].

It is interesting to me that in this quote there seems to be a mystical element even though the purpose seems to be discouragement from rites and rituals.

(Identity view:)

> Mendicants, knowing and seeing this (Dependent Arising), would you run back to the past thus: "Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what did we become in the past?" ?
>
> No Venerable Sir.
>
> Knowing and seeing this, would you run forward to the future thus: "Shall we be in the future? Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall we become in the future?" ?
>
> No Venerable Sir.
>
> Knowing and seeing this, would you now be inwardly perplexed about the present thus: "Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?" ?

> No Venerable Sir.
>
> (Doubt:)
>
> Mendicants, would you perhaps, when you know and see this, speak so "Our teacher is venerable and we speak out of respect for our teacher?" or "One or more recluses spoke so to us, but we do not speak so." Would you perhaps, when you know and see this, look out for another teacher.
>
> No Venerable Sir.
>
> (Attachment to rites and rituals:)
>
> Would you perhaps, when you know and see this, return to the observances, festival and ceremonies of the ordinary recluse and priest, considering them to be the essence?
>
> Certainly not, sir.
>
> Mendicants, do you not speak that which is known by yourselves, seen by yourselves and found by yourselves?
>
> Yes, sir!
>
> Good. Mendicants! I have instructed you through this timeless process which can be realized and verified, leads to the goal and can be understood individually by the intelligent[133].

I know that I used to get some satisfaction from identifying with a group and so wanted to be seen as or accepted as part of the group. So I went along and adopted practices that had no practical meaning to me (ritual) just out of fear of being rejected. When I take refuge in myself and follow my conscience I do not have this fear.

Once I developed Right View, saw the spirit of the teaching, I found I could easily adopt and give up the customs e.g. the forms of showing respect, of the different communities in which I lived and mixed. I also found I could develop a form relevant to my culture (time) and situation (place), i.e. the culture in which I chose to live at any time. In my everyday life I deal with forms, therefore I need to be able to apply the spirit of the teaching in a relevant form for the present moment.

Right Speech (sammaa-vaacaa) and Action (samma-kammanta)

Right Effort in word and deed = morality, which replaces attachment to rights and rituals, the third fetter lost on Stream Entry. Morality for lay disciples is defined in The Ten Circumstantial Evidences and the Six Directions discourses (**see discourses online**) and the Paasaadika Discourse (mentioned before) as "voiding the four vices of conduct", which are: killing, stealing, sexual misconduct and lying[134]. In The Ten Circumstantial Evidences Discourse there seems to be a fifth one, basically:

not leading others into the first four, which would balance out one's practice more by adding the dimension of relationships with others. This is in line with Right Thought, which includes goodwill regarding oneself *and* others.

There is talk of taking the "five mindfulness trainings/precepts" as part of "being a Buddhist" which I equate with "entering the path of Stream Entry". The fifth of those trainings is given as "avoiding intoxicants". In the Six Directions Discourse and the Book of the Discipline that training is not put in the same class as the first four, i.e. as a vice of conduct, but is rather grouped together with many other good habits which would be part of taking care of the six directions or Right Livelihood (see below). I would say that avoiding the vices of conduct (morality) would be taking care of the center point around which the directions extend. Since avoiding intoxicants is also listed it would still be an important practice to develop.

I have found some references to taking the latter five "mindfulness trainings" (the five with 'avoiding intoxicants' as the fifth rather than 'avoiding leading others into the first four') ascribed to the Awakened One in the early texts, but those references seem to contradict other well known discourses, like the two mentioned above. They also contradict the statements that one who has entered the stream **has** the **fruit** of "unbroken morality" (**see discourses online:** Brief Instructions to a Lay-Disciple). So avoiding the four vices of conduct would not be a *training* at all, but accomplishment in morality (siila-sampadaa), the first accomplishment on entering the path (that is, after attaining Right View)[135], which Bucknell links with development of the body (kaaya-bhaavanaa) in his analysis (1984). The other items listed would be *trainings* and could be seen as further refining behavior. Taking the latter "five mindfulness trainings/precepts" also would have been one of the earliest developed ceremonies since it is common to a few different Buddhist schools.

I find it good to keep in mind that these are not "Thou shalt nots" from the Awakened One, but a statement that those on the path will/do not commit the four vices of conduct, such is their "unbroken morality" [136]. That unbroken morality is a fruit of, or is based on conditions formerly established, that is Right View and Right Thought. It is because these former conditions have been established that those four things "cannot" be done, i.e. the conditions for them to be able to be done are no longer there. So they would not have to be commanded. This indicates how the Middle Way is a gradual path.

If one had in mind that they were "thou shalt nots" then there would be a tendency to write off this section of the letter of the Awakened One's teaching (these clearly defined behaviors) and to think things such as "Maybe we should just look at the spirit behind them and try to live that, maybe that is what was meant here." Well the spirit of them is covered in Right Thought and this is clearly another step in the path. Here we may keep in mind that (iirt) the Awakened One his teaching perfect in letter and spirit. That tendency in such circumstances would be understandable because the idea of the Awakened One telling people what to do, or not to do, goes against the principle that we are to work out our own salvation and that he is only a guide not a master.

Dhammapada Verse 276

[137]

English:

You yourselves must strive,
The Ones-Thus-Come only point the way.
Those with awareness, who enter the way,
Are delivered from the bonds of the evil one.

Sanskrit in Roman Script:
Yu.smaabhi.h kaayam. aatapyam.

Aakhyaataaratathaagataa.h
Pratipannaa pramok.syante
Dhyaayino maarabandhanaat

Paali in Roman Script:
Tumhehi kiccam. aatappam.
Akkhaataaro tathaagataa
Pa.tipannaa pamokkhanti
Jhaayino maarabandhanaa

Paali in Devanaagari Script:

तुम्हेहि किच्चमातप्पं,
अक्खातारो तथागता।
पटिपन्ना पमोक्खन्ति,
झायिनो मारबन्धना॥

Chinese Pinyin and Characters:

wo3 yi3 kai1 zheng4 dao4
我 已 開 正 道，
wei2 da4 xian4 yi4 ming2
為 大 現 異 明。
yi3 kai1 dang1 zi4 xing2
已 開 當 自 行，
xing2 nai3 jie3 xie2 fu2
行 乃 解 邪 縛。

I understand "unbroken morality" to mean, in any circumstances. That is, that they are not situational ethics. Seeing as they are a basic foundation, I would say they must be very realistic, things that would be possible to avoid in ALL circumstances. I know for myself that I could not possibly kill another person, steal from them, have sex with another's spouse or lie, with a pure motivation. I also know for myself that I would not do those things even if I were drunk. I have been drunk and not done them when tempted to. That is how firmly established they are within me. So drunkenness is not an excuse for me regarding these things. While I did not have such firmly established morality, I would do those things as conditions permitted. That is, if I thought I could get away with it. I also know that when I act out of an impure motivation, I bring stress to myself, others or both. These are the reasons why I would not do these things.

We have seen before (iirt) the Awakened One said that if someone claims to teach his teaching to compare it with the Discourses (On the Process) and the Discipline (Vinaya). When we compare the books of Discipline we see links in the texts that seem to make the first and second vices of conduct quite clear. By that comparison we see that the first vice of conduct is probably "killing human beings". Avoiding killing human beings is the first of the four cases for Defeat of mendicants. Those four are basically the same as the four vices of conduct. In the tradition it is well known that to gain a human birth is a very difficult thing and it is very precious because it is relatively easy to break the patterns that throw us into stress. Therefore it is understandable that there is a distinction between killing humans and killing other forms of life. The four vices of conduct are identified as part of "morality" in the books of the Discipline. The other items not identified as morality are called "good habits" to be developed[138]. The latter deal with avoiding killing any (other) sentient life and polluting non-sentient resources. That is to avoid doing those things as much as possible. Compassion is linked with not killing or torturing living beings[139]. The second cases for Defeat of mendicants in the books of Discipline is "taking something from other human beings that would be classed as a criminal act for which one would be jailed" and then there is the training in good habits of "taking what is not given" from any human being. I think it would not be realistic to think that one could do those trainings in good habits completely, unless maybe, one was fully awake.

The third vice of conduct (for lay disciples), avoiding sexual misconduct is defined in the Sevitabbaasevitabha-sutta[140] as: having intercourse with "such women as are protected by their mother, father, mother and father, brother, sister, or relatives, who have a husband, who are protected by law, and even those who are garlanded in token of betrothal." This is a cultural definition to me and would have been spoken to a heterosexual male. The principle I see is that those under some form of protection should be left alone. Consensual sex between independent adults would seem to be in agreement with this definition and this of course would be based on the "Right Thought" not to harm oneself or others – goodwill[141].

Regarding the fourth vice of conduct, not lying, there is this statement: "If a person has a conviction, his statement, 'This is my conviction,' safeguards the truth. But he doesn't yet come to the definite conclusion that 'Only this is true; anything else is worthless.' To this extent, Bhaaradvaaja, there is the safeguarding of the truth. To this extent one safeguards the truth. I describe this as the safeguarding of the truth, but it is not yet an awakening to the truth" [142]. This quote points out that this part of morality is part of the path, but not yet the goal.

We have seen above e.g. in the reflections for Right Thought, that there are basic practices for everyone, then there are additional practices depending on the lifestyle one chooses. This is the same for Right Effort in speech and action. Avoiding taking the life of a human being (killing) are avoiding taking the property of a human being (stealing) common to both the householder and homeleaver. The third of the moralities changes according to lifestyle. For a novice or full mendicant it is avoiding sexual activity, we have seen above the definition for a househoder. Avoiding false speech to a human being is also common to householder and novice or full mendicant. This covers the four vices of conduct.

Next is the good habits to be deveoped. Avoiding intoxicants is developed by householer and mendicant. Avoiding over eating is introdcued to the novice mendicant along with avoiding external entertainments, avoiding adornments, avoiding luxurious furniture and avoiding accepting money for one's own use. This last one would be quite important for it completely goes against the idea of a mendicant. This makes ten practices for the novice mendicant. The novice mendicant shaves his hair and uses the same four requisites as the fully ordained mendicant, but the former can still produce and store his own requisites or those for others. There is a transitional phase for the householder to novice mendicant, where the householder takes on the first nine of the novice mendicants practices. This was originally done once a week (by the lunar calendar on a full moon day) and is still done in Buddhist countries.

We have seen in The Other (?) Only Way Discourse that one is to reflect on one's behavior of past, present and future (i.e. that intended to be done), of deed, word and thought and after reflection, to confess it to a fellow companion in the Holy Life. "To a fellow companion in the Holy Life" would indicate that this is what one is to do as a mendicant, but what of lay disciples? Well (iirt) the Awakened One gives this general advice, which would apply to lay disciples[143]:

> Disciples, there are three characteristics by which a fool is to be known. What three? He does not see an offence as such. Not seeing an offence as such he does not make amends. When another acknowledges his offence he does not pardon it, as he ought. By these three things a fool may be known. (And the opposite for a sage.)

The pardoning or forgiving section would indicate to me that the confession is to be done to the person the offence was against. This seems different to the practice for a mendicant, where it seems like it can be any fellow in the Holy Life. Another seeming difference between the mendicants practice and the lay disciple's is that a mendicant would seem to confess to another, even things that he does against himself.

Another quote that occurs after a "confession" is similar:

> … Surely, Bhaddaali, a transgression overcame you, in that like a fool, confused and blundering, when a training percept was being made know by me, you publicly declared in the Community of Mendicants your unwillingness to undertake the training. But since you see your transgression as such and make amends in accordance with the process, we forgive you; for it is growth in the Noble One's Discipline when one sees one's transgression as such and makes amends in accordance with the process by undertaking restraint in the future[144].

In both cases the "confession" is not so much an "apology", that is, saying sorry for doing something to someone, where the focus is the effect on the other, but more an owning up, a declaration of a personal insight into one's motivations, which is the cause for the behavior that may have affected the other. The reason for this would be that the other may not think it is anything worth apologizing for, i.e. it may have been nothing to them and an apology could seem to be making a mountain out of a mole hill. If one only speaks of what is happening to or within oneself, then there would be no reason for the other to do anything but accept it.

Right Livelihood (sammaa-aajiiva)

Right Effort in one's relationships with others could be seen as developing Right Livelihood, which would be based on the path factors looked at so far. Right Livelihood would seem to duplicate Right Thought, Right Action and Right Speech, unless we take the distinction of "morality" and "good habits" from the Discipline. Unbroken morality (not committing the four vices of conduct: intentionally killing people, stealing something from others that would involve imprisonment and lying to people) is established on attaining Right View, but the good habits of for example, of avoiding killing *any* other living being, avoiding taking *anything* that is not given, gossip, drunkenness etc, would need to be developed and would not expected to be complete until full awakening. Having established morality (avoiding the four vices of conduct) one would be free from remorse and could develop concentration, which would then help him to train in and develop the "good habits".

I suggest the good habits developed are done in parallel to developing Right Livelihood. This could be illustrated by the definition of Right Livelihood in the first discourse in the Long Collection[145] for Ascetics and Priests (therefore not lay disciples) as:

> Whereas some ascetics and priests, feeding on the food of the faithful, make their living by such base arts as, such wrong means of livelihood as:
>
> palmistry, divining by signs, portents, dreams, body-marks, fire-oblations, oblations from a ladle, of husks, rice-powder, rice-grains, ghee or oil, from the mouth or of blood, reading the finger-tips, house and garden lore, charm-lore, ghost-lore, earth-house lore, poison-lore, animal-lore, foretelling a person's life span, judging the marks of inanimate objects, people, animals,
>
> predicting: "Our/the other chiefs will march out/in." "Our/the other chiefs will advance/win, the others/ours retreat/lose." "Thus there will be victory for one side and defeat for the other."
>
> predicting the movement of the heavenly bodies, the earth and weather, and "such will be the outcome of these things"
> [146]
>
> predicting crops, security, danger, disease, health, accounting, computing, calculating, poetic composition, philosophising
>
> arranging the giving and taking in marriage, engagements and divorces, saving and spending, bringing good or bad luck, procuring abortions, using spells to bind the tongue, binding the jaw, making the hands jerk, causeing deafness, getting answers with a mirror, a medium, a spiritual being; worshipping the sun or Great Brahmaa, breathing fire, invoking the goddess of luck, appeasing the spiritual beings and deeming vows to them, making earth-house spells, causing virility or impotence, preparing and consecrating building-sites, giving ritual rinsings and bathings, making sacrifices, giving medicine, surgery,
>
> the ascetic Gotama[147] refrains from such base arts and wrong means of livelihood.

Some of these items are prohibited in sections of the Discipline dealing with "good habits".

For lay disciples the texts just say that any means of livelihood that avoids being immoral is Right Livelihood. So, it may not so often be a matter of what kind of work one does, but if one decided, or feels compelled to commit the four vices of conduct, during that course of work. There is one text I know of that seems to refer to specific types of work to be avoided by all:

> What kind of person, mendicants, torments others and pursues the practice of torturing others? Here a certain person is a butcher of sheep, a butcher of pigs, a fowler, a trapper of wild beasts, a hunter, a fisherman, a thief, an executioner, a prison warden, or one who follows any other such bloody occuptaions. This is called the kind of person who torments others and pusues the practice of torturing others[148].

This book is part of my effort toward Right Livelihood. It started out as my own notes on my study and practice. When as I saw how beneficial such study and practice was, I decided to start Introduction to Buddhism Classes in my home to share my understandings so that maybe others could benefit. Within six months I decided to hold similar classes in the local (Brisbane Queensland Australia) branch of the University of the Third Age (U3A – an organization that started in France, the "Third Age" refers to Senior Citizens). All tutors there are volunteers and only charge for printing costs etc. As time went on the notes improved and grew until I decided (with the very positive feedback due to the introduction of feedback forms in the second term of the U3A classes) that there was enough material, and enough *interesting and beneficial* material in the notes that it could become a book. So here it is. I intend to continue holding classes based on the book, in the U3A during office hours in the working week (9-5 M-F), but have also opened my home to classes at a not-for-profit charge during the evenings and the weekends.

I had to struggle regarding charging for such classes and for this book for I believe the teaching of the Awakened One should be free. Well, in a sense, it is. The Paali Canon can be freely downloaded from the Internet these days and it can be obtained on CD too, for a self-determined donation, but few can read Paali and the costs for translating or learning it usually are not free. Then there is also the cost of distributing the translation. Even if one were a mendicant, one needs one's basic needs met to do such things as translation and, or teaching and someone pays to meet one's needs. That is at least one of the benefits of being a mendicant and supporting a mendicant. So the saying in English "there is no free lunch" exerts itself here and I have tried to maintain simple needs and charged accordingly. So for example, in the evening and weekend classes I only charge a rate that would cover what I think are my simple needs. I think this is very reasonable and those people that have attended and commented on the fee charged have agreed.

I have the idea that if money is raised, from the classes and the sale of this book, which is above that needed to meet my needs, I shall open a trust to establish "Community Houses Towards Non-Conflict". Such houses would be founded on non-ritualistic, non-political, non-racist, non-sexist, Gandhian principles, e.g. "Live simply so that others may simply live". That is awakened principles such as those defined by "Right Thought" (see above).

This is my attempt to develop a truly engaged and integrated "Buddhism", something like the Order of Interbeing established by Thich Nhat Hanh (2000-1). I think people from that order and possibly the Friends of the Western Buddhist Order would especially be suited to live in such community houses. People would live in these houses and support each other to work together for non-conflict. I envisage the residents of such houses meeting regularly in their local community or church hall to have a day of mindful community fellowship and community service. Such community service could be decided on in consultation with the local ministers of religion and, or members of

the local council. So that we could be doing such things as helping the aged or widowed maintain their homes, or work on a community food garden. This is may then expand to building a community/ retreat center or commune "away from it all". I see my Community (Sangha) as the local community in which I live and hope to help rebuild the community spirit that some dream about and have heard of in the past.

Lifestyle would also be part of this Right Livelihood. The fourfold community is spoken of in the early texts and I have not seen any of the lifestyles involved spoken of as better than another.

Four Lifestyles

There would be only one training on the path to awakening and that is to avoid greed, hatred and ignorance. These are spiritual (internal) qualities, but there are also physical (external) qualities to consider. This is where lifestyle comes in. There are four lifestyles that people on the path to awakening can choose: family-oriented-householder, non-family-oriented-householder, trainee home-leaver and home-leaver. They are based on seeing the big picture (right understanding). Each lifestyle has the core practices of morality – the first four practices, for that would be the basis of a spiritual life, but each has its different (eternal) goals. This is all within the one spiritual training. We shall now examine the suggested goals and then the practices to achieve the goal/s of each of the four lifestyles.

The Householder is of two types, one with or wishing to have a family and one not. This difference would allow the latter more free time, time alone, to contemplate and work out their salvation. The householder has the duty of supporting themselves and others, whereas the homeleaver is dependent on nature or householders to supply his material needs. This is why the main difference between non-family-oriented householders and trainee homeleavers is not accepting money for his personal use. This limits his ability to buy whatever he **wants** and his shame would limit requests made to householders for things that he did not **need**. This dependency counteracts the desire to be in control of such matters and allows them more free time to help others who are seeking to realize the Four Noble Truths and bring them into their lives/lifestyles. That is to perform counseling/teaching. As the homeleaver sees his connection/dependency on nature more he also takes more care of it and this is reflected in the precautions he takes on e.g. the (fully ordained) homeleaver takes on the practices to avoid urinating or defecating in clean water and to avoid damaging plants. The trainee homeleaver can still grow and harvest his own food (including digging and damaging plants) and store food, but the (fully ordained) homeleaver gives up these practices to live day to day as much as possible giving him the most freedom to wander about and serve wherever it is needed. His dependency also highlights the relationship of service in that, if he does not perform a service that is worthy and esteemed by the laity then they would not supply his material requisites and he would have to develop his skill, give up the lifestyle (reverting back to one of the others) or remain as a fully ordained homeleaver in external appearance only.

The Family-Oriented-Householder's Lifestyle

Goals

1 Spiritual training: eradicate greed, hatred and delusion via morality, concentration and wisdom
2 To avoid addiction to sensual pleasures, but to enjoy the pleasures of the five senses in a sustainable way (enjoying the pleasures of the five senses morally) and,
3 To raise well adjusted, happy and healthy citizens of the world.

Practice

A householder on the path to awakening willingly takes on themselves the training in the five precepts. These precepts are followed in everyday life with the assistance of awareness, i.e. having at least the first level of meditation, but not yet having perfected concentration. They would not be "rules", but more like "principles" or "precautions" developed from having seen the harmful effect of certain behavior. The five preceptor is also encouraged to take the eight precepts once a week.[149]

The five precepts as seen above are:

1 Avoiding taking the life of a human being (killing)
2 Avoiding taking the property of a human being (stealing)
3 Avoiding sexual misconduct
4 Avoiding false speech to a human being
5 Avoiding leading others into any of the above[150].

The Non-Family-Oriented-Householder's Lifestyle

Goals

1 Spiritual training: eradicate greed, hatred and delusion via morality, concentration and wisdom
2 To avoid addiction to sensual pleasures, but to enjoy the pleasures of the five senses morally and,
3 To develop the pleasure of the sixth sense.

Practice

The Awakened One encouraged us to develop deeper states of meditation as states of rest. These are the states that afforded the Awakened One a dignified ending of his life ("death") and rest in his latter years when his body was deteriorating. Yes, he experienced the pain of the body getting old ("old age") and breaking down ("sickness"), but he did not react to the pain with negative destructive emotion. He had these natural methods to suppress the pain. The deeper states are those other four (formless) levels of meditation. Attaining these states requires limiting one's activities to the bare minimum for a full day every week. On this day one observes the eight precepts[151], which are:

1 Avoiding taking the life of a human being (killing) - as above
2 Avoiding taking the property of a human being (stealing) - as above
3 Avoiding sexual activity
4 Avoiding false speech to a human being - as above
5 Avoiding intoxicants
6 Avoiding over eating (eating in just one part of the day)
7 Avoiding external entertainments and adornments
8 Avoiding luxurious furniture

There is another eight identified[152] as avoiding:

- Killing creatures
- Taking what is not given
- Lying speech
- Slanderous speech
- Greed
- Angry fault finding
- Wrathful rage
- Arrogance

But they would refer more to the general spiritual discipline, rather than a specific lifestyle practice.

The Trainee Homeleaver's Lifestyle

Goals

1 Spiritual training: eradicate greed, hatred and delusion via morality, concentration and wisdom
2 To be moral (as above)
3 To master and enjoy the formless states of meditation on an indefinite basis.
4 To live simply so that others may simply live. (Gandhi)

Practice

1 Avoiding taking the life of a human being (killing) - as above
2 Avoiding taking the property of a human being (stealing) - as above
3 Avoiding sexual activity - as above
4 Avoiding false speech to a human being - as above
5 Avoiding intoxicants - as above
6 Avoiding over eating - as above
7 Avoiding external entertainments - as above
8 Avoiding adornments - as above
9 Avoiding luxurious furniture - as above
10 Avoiding accepting money for one's own use[153]

The Homeleaver's Lifestyle

Goals

1 Spiritual training: eradicate greed, hatred and delusion via morality, concentration and wisdom
2 To be moral (as above)
3 To master and enjoy the formless states of meditation for the rest of one's life.
4 To live simply day-to-day.

Practice

There are more than 200 rules set for mendicants[154], but they vary in purpose and their seriousness depends on their purpose.

Developing Right Action, Speech and Livelihood/Lifestyle, having rid oneself of unwholesome thought, word and deed (= morality) would lead to freedom from remorse and therefore to happiness. These are said to be conditions for the next step, concentration[155] (**see discourses online**: Brief Instructions To A Lay-Disciple and The Way In and Out).

6. Right Concentration (sammaa-samaadhi)

Right Effort would next cover the development of a focused or non-distracted mind, i.e. Right Concentration, onepointedness, mindfulness or "meditation". The Many Feelings Discourse and the Discourse on the Remembrance of Breathing (**see discourses online**) are very informative in this area. Below is a comparative table of the levels in the former discourse with everyday life experience. (Iirt) the Awakened One defined Right Concentration as any concentration with all the associated previous factors of the path[156]. According to the Discourse on Dependent Arising - The Way In And Out (q.v.), happiness (sukha) is one of the conditions for concentration. (This would not be so acceptable to those that interpret the First Noble Truth at "Life is Suffering".)

The 10 Levels of Happiness
Including the 8 Levels of Meditation

[157]

Paraphrase of a section of the Bahuvedaniya-sutta
Paralleled with translation into personal experience.

FIRST LEVEL OF HAPPINESS	ACTIVE/EVERYDAY LIFE EXPERIENCE
Aananda, the five strands of sense pleasures are 1) shapes, 2) sounds, 3) smells, 4) tastes, and 5) touches. These five are all pleasant, liked, connected with sensual pleasures and alluring. Whatever happiness or joy arises as a result of these five strands of sense pleasures is called happiness in sense pleasures. Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - I cannot allow this on their part. Why? Because there is another happiness more excellent and exquisite than that happiness.	Almost anything is used anytime possible in order to fulfill the main goal which is sense gratification. (Those on the path give up the main purpose of sense gratification.) The characteristic here is distraction since the main goal is the most pleasure from whatever source. If one is getting pleasure and a source of more pleasure comes, one will "be distracted" from the original source. I guess this is called Hedonism. As far as morality is concerned, one is immoral as long as one thinks one can get away with it, as long as it provides pleasure.

THE SECOND LEVEL OF HAPPINESS THE FIRST LEVEL OF MEDITATION	ACTIVE/EVERYDAY LIFE EXPERIENCE
Aananda, what is this other happiness more excellent and exquisite than that happiness? In this case a person, above pleasures of the senses, above unskilled processes, enters and remains in the first level of meditation that is accompanied by reason and investigation, and which arises from separateness and is rapturous and joyful. This is the other happiness that is more excellent and exquisite than that happiness. Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - I cannot allow on their part. Why? Because there is another happiness more excellent and exquisite than that happiness.	Thoughts/concepts are used in order to decide what to do and how to do it – investigation, i.e.: contemplating, studying, reasoning, talking, discussing, listening, prioritizing, evaluating, writing, reading, recitation, constructive criticism, analysis, time management etc. Those undertaking the practice necessarily give none of these up. Pleasure is found in the process of working out clearly a theoretical solution to a problem either by oneself or with others. The element of distraction is countered by focus from having a higher purpose. It is possible that right now you are experiencing this.
THE THIRD LEVEL OF HAPPINESS THE SECOND LEVEL OF MEDITATION	ACTIVE/EVERYDAY LIFE EXPERIENCE
Aananda, what is this other happiness more excellent and exquisite than that happiness? In this case a person, by allaying reason and investigation, their mind inwardly tranquillized and fixed on one point, enters and remains in the second level of meditation which is devoid of reason and investigation, and which arises from onepointedness and is rapturous and joyful. This is the other happiness that is more excellent and exquisite than that happiness. Whomever should speak ...	Investigating takes a back seat the main occupation is doing, i.e.: painting, sculpture, manual labor, works of charity, sports, martial arts, gardening, handicrafts, dancing, singing. (Those taking one version of the eight precepts or any higher/more avoid the last two.) The higher purpose of testing the theoretical solution takes the place of seeking the solution. One may have to alternate between this and the previous level for re-evaluation.

THE FOURTH LEVEL OF HAPPINESS THE THIRD LEVEL OF MEDITATION	ACTIVE/EVERYDAY LIFE EXPERIENCE
Aananda, what is this other happiness more excellent and exquisite than that happiness? In this case a person, by the fading out of zest, remains with equanimity, attentive and clearly conscious, and they experience in their person that happiness of which the Noble One's say: "Joyful lives the one who has equanimity and recollects." And entering on the third level of meditation, he remains in it. This is the other happiness that is more excellent and exquisite than that happiness. Whoever should speak...	Doing takes a back seat and the main occupation is experiencing the fruit of testing, or the work done. Then one goes onto the next task (back to meditation level one or two) if there is one, or goes to the next level (four).
THE FIFTH LEVEL OF HAPPINESS THE FOURTH LEVEL OF MEDITATION	ACTIVE/EVERYDAY LIFE EXPERIENCE
Aananda, what is this other happiness more excellent and exquisite than that happiness? In this case a person, by rising above happiness and anguish, by the going down of their former happiness and sorrows, enters and remains in the fourth level of meditation which has neither anguish nor happiness, and which is entirely purified by equanimity and remembrance. This is the other happiness that is more excellent and exquisite than that happiness. Whoever should speak…	Taking Time Out. Just watching general mental and physical activity. Focus on functions such as: sitting, standing, walking, lying, eating, drinking, bathing, breathing, and circulation of blood, heartbeat. As far as emotions go: happiness fades and only equanimity is left.

THE SIXTH LEVEL OF HAPPINESS THE FIRST LEVEL OF TRANCE	INACTIVE/TRANCE-LIKE EXPERIENCE
Aananda, what is this other happiness more excellent and exquisite than that happiness? In this case a person, by fully transcending conceptions of shapes, by the going down of conceptions due to sensory impressions, by ignoring conceptions of difference, sensing "Space is unending" enters and remains in the realm of infinite space. This is the other happiness that is more excellent and exquisite than that happiness. Whoever should speak...	Feeling unbounded or unrestricted by all physical form including the building one may be in, but especially one's own body. Feeling "One with the Universe". There is identification with the universe to the extent that "conceptions of difference" are dropped in particular the conception that one's soul is different or separate from the universe. A sense of "oneness" pervades and the usual dualistic way of looking at things is dropped.
THE SEVENTH LEVEL OF HAPPINESS THE SECOND LEVEL OF TRANCE	INACTIVE/TRANCE-LIKE EXPERIENCE
Aananda, what is this other happiness more excellent and exquisite than that happiness? In this case a person, by wholly transcending the realm of infinite space and sensing "Perception is unending" enters and remains in the realm of infinite perception. This is the other happiness that is more excellent and exquisite than that happiness. Whoever should speak...	One has the feeling of "knowing" the whole universe rather than "being one with it".

THE EIGHTH LEVEL OF HAPPINESS THE THIRD LEVEL OF TRANCE	INACTIVE/TRANCE-LIKE EXPERIENCE
Aananda, what is this other happiness more excellent and exquisite than that happiness? In this case a person, by wholly transcending the realm of infinite perception, and sensing "There is no thing." enters and remains in the realm of nothingness. This is the other happiness that is more excellent and exquisite than that happiness. Whomever should speak ...	Conception of the universe leaves perception. The main way to explain this is to say conception of nothingness.
THE NINTH LEVEL OF HAPPINESS THE FOURTH LEVEL OF TRANCE	INACTIVE/TRANCE-LIKE EXPERIENCE
Aananda, what is this other happiness more excellent and exquisite than that happiness? In this case a person, by wholly transcending the realm of nothingness, enters and remains in the realm of neither-conception-nor-non-conception. This is the other happiness that is more excellent and exquisite than that happiness. Whoever should speak like this: "This is the highest happiness and joy that creatures experience." - I cannot allow this on their part. Why? There is another happiness more excellent and exquisite than that happiness.	One loses the sense or conception of nothingness. In this case all mental and bodily functions are still active, but on an almost imperceptible level. Note that there is no idea that one recognizes anything as in the three previous stages i.e. "sensing so and so..." Afterwards one is aware that there was no sensing at all.

THE TENTH LEVEL OF HAPPINESS THE LEVEL OF PERFECT PHYSICAL REST WHILST ALIVE	INACTIVE/TRANCE-LIKE STATE
Aananda, what is this other happiness excellent and exquisite than that happiness? In this case a person, by wholly transcending the realm of neither-conception-nor-non-conception, enters and remains in the stopping of perceiving and sensation. This is the other happiness that is more excellent and exquisite than that happiness.	This last stage of happiness cannot be called a level of meditation nor can it be called a type of "experience". Bodily and mental functions stop completely e.g. breathing, heartbeat, brain waves. One has not given up the will to live so one's life force is not dissipated and one can come out of this state[158].

Developing awareness in our everyday life, i.e. intentional or authentic living is, I believe, the foundation of the Awakened One's teaching. It is recorded that the Awakened One calls "intention" as action (kamma - karma).[159] Intention and motivation are mental acts. The Awakened One therefore was seeing mental acts as such. Usually we only think of physical deeds as actions. Sometimes we include words when a push comes to a shove. Kamma is considered a very difficult subject to understand and so is one's motivation or intention for acting. The teaching to develop remembrance of and clearly comprehending the four postures: sitting, standing, walking and lying down would agree with the emphasis on intention and wise reflection.

The following table compares the sixteen steps of the Remembrance of Breathing (done in the sitting posture) with other teachings of the Awakened One. The first three or four steps of the sixteen, with a bit of imagination, can be applied to walking, standing or lying down, e.g. in walking we could develop the remembrance such as: "walking", "walking fast/slow", "whole body walking", "calming the walking". I would suggest this be done with the breath in mind too. In the beginning one would experience only the First Foundation of Remembrance (the body), but as one progresses the others are added on, they don't replace the former. Just like Right View, morality or any of the other path factors are not given up at a later stage, but are built on; one's awareness expands and incorporates more.

Remembrance of Breathing

[160]

Now how is remembrance of breathing developed and pursued so as to bring great fruit, great benefit? There is the case where a disciple, having gone to an empty (interpretation: quiet) place, sits down folding his legs crosswise, holding his body erect, and setting remembrance in front of the chest.

Breathing In and Out	Four Foundations / Calm and Insight	Dependent Arising
1. Remembering, he breathes in/out. 2. Breathing in/out long/short, he discerns that he is breathing in/out long/short. He trains himself to breathe in and out: 3. Experiencing the whole body 4. Calming the bodily formation	Awareness Body Foundation of Remembrance Calm	stress is the supporting condition for faith, faith is the supporting condition for joy, joy is the supporting condition for zest,
5. Experiencing zest 6. Experiencing ease (sukha)	Sensation Foundation of Remembrance	zest is the supporting condition for calm[161], calm is the supporting condition for ease,
7. Experiencing the mental formation 8. Calming the mental formation 9. Experiencing the mind 10. Gladdening the mind 11. Concentrating the mind 12. Liberating the mind	Mind Foundation of Remembrance[162]	happiness is the supporting condition for concentration, concentration is the supporting condition for the knowledge and vision of things as they really are,
13. Focusing on inconstancy (of formation[163]) 14. Focusing on fading away (of formation) 15. Focusing on cessation (of formation) 16. Focusing on relinquishment (of formation)	Insight and the Process Foundation of Remembrance	the knowledge and vision of things as they really are is the supporting condition for disenchantment, disenchantment is the supporting condition for dispassion, dispassion is the supporting condition for emancipation, and emancipation is the supporting condition for the knowledge of destruction.

The development of Right Concentration would be based on Right View, Right Thought and morality. If we keep in mind that all of the five components of clinging arise, therefore they also pass and so are impermanent, we would realize that this would include our wandering mind. We have developed the wandering mind for some years now that it is a strong habit. So it would be foolish to expect it to just stop all of a sudden, just because we want it to. See how we are not in control in that

way! That is ego-based control. Just as we have developed this pattern over time, we can also undo it and develop a new one, that of being focused. There is some kind of power here, it is power with understanding not power over or against. If we want to we can work out what are the causes for this wandering mind and deal with them, rather than try to force the wandering mind to stop or ignore it, or try to force ourselves to be concentrated and ignore the causes. This would be trying "to be" something else, i.e. concentrated, or "not be" distracted.

Another example of trying to force oneself is depriving oneself of proper amounts of sleep and food. I have found that if I put my effort into practice, then I need less sleep and less to eat, but I go to bed at the same time as usual. It just happens naturally that I wake up earlier.

I got stuck in the thought that there were two kinds of sitting, the sitting we do in everyday life and the sitting in which we practice these exercises. Remembrance of any of the four postures is being aware of our posture as we study and work, whether we are bending or stretching or turning round[164]. We try to develop a calm (samatha) clear mind, i.e. to relax, really relax both body and mind in everyday life and then to develop insight (vipassanaa) based on that calm clear body and mind. This would be done in the first four of the eight levels of awareness as above. These first four levels are called the form-states. To take time off for rest we could develop the formless states of meditation, which are the next four levels, the levels of trance.

The following table compares the five components, the eight levels of meditation and how everyday life experience could be. This is the ideal, that is, for one on the path, for this is the explanation of Right Concentration, which is based on the previous factors of the path, including Right View and morality. Note that Right Concentration is ANY concentration with the previous path factors. The tradition holds that it is ONLY the four form-states and NOT the formless-states, but this contradicts the simple definition. I suggest the formless-states are also part of Right Concentration in accord with the simple definition, but that only the form-states are necessary for total freedom from greed, hatred and delusion. This agrees with other texts, as we shall see in the chapter on Jhaana and Sati.

If one were occupied with the investigation of the first level of meditation, if it was the main part of one's occupation, e.g. as an architect, then one would get tired quickly, as the Awakened One pointed out in the Discourse on the Two Types of Thought (M 19 : M i 114-8). If on the other hand one also tested out one's plans, e.g. as an architect-builder, one would experience the four types of meditation, but this goes against the specialization rife in our society and the high fees one can charge as a specialist. Since many of our occupations are just about thinking, which would cause an imbalanced life, I find it no wonder that people stress out and have to go to psychologists and psychotherapists, who often prescribe such activities as gardening and those others which are part of the second level of meditation, which involves action, doing. I also find it no wonder that those that don't go to psychologists or psychotherapists, often get involved with religious groups that focus a lot on emotion.

Five components of experience[165]:	Eight levels of meditation and ten levels of happiness:	Parallel in life:
Five components of clinging experience	Addiction to sense pleasure	Pleasure that involves harm to oneself and, or others
Form (ruupa)	Four awarenesses of form	1 – thinking 2 – doing 3 – enjoying 4 – resting
Sensation (vedanaa)	First formless awareness[166] Second formless awareness	Awareness of infinite space Awareness of infinite perception
Conception (sannyyaa)	Third formless awareness Fourth formless awareness	Awareness of nothingness (One could attain this state, but still have latent greed, hatred and active delusion. This state is different from the "emptiness (sunnyyataa)" of extinguishment. The latter is emptiness of greed hatred and delusion. The former is a mind empty of concepts.) Neither conception nor non-conception
	Cessation of conception and sensation	Dreamless sleep, self-induced coma, most restful state while still alive
Formation (san. khaara)		Intention to live not yet given up, so one can revive
Perception (vinnyyaa.na)		Temporarily inactive through removing the cause

This table indicates that the Formless States of Awareness are a gradual stopping of mental activities after the gradual stopping of the physical activities of the Four Levels of Awareness of Form. As such, they are like turning a car off. If the car has a problem (if the person has clinging experience), turning the car (experience) off, does not fix the problem. When one turns the car back on, the problem will still be there. This is why the formless states are not enlightenment.

(Iirt) the Awakened One said that it was only in the signless states of concentration that he had relief from the pains of old age[167]. The signless states are not defined, but we can see from the above that there is no mental image or form, often associated with a "sign" in the Third Formless Awareness and the Cessation of Conception and Sensation would necessarily involve no longer feeling pain.

I also got stuck in the thought that meditation was only or really done in the sitting posture. This was based on the idea that the Awakened One determined to sit in meditation and not move till he realized extinguishment. (Iirt) He said, "I found a shady tree by a river and near a town where I could collect alms food and I determined not to move from that place till I had realized extinguishment and I sat down to practise" [168]. But the idea is going round that he said, "I determined to sit down and not move from that place till I had realized extinguishment." The problem I see with the latter understanding is that it conflicts with what the Awakened One later taught, i.e. practising in the four postures without emphasizing one over the other. I doubt the Awakened One would practice one thing and teach another, i.e. be hypocritical.

Although development of remembrance in the four postures would be done in a natural way, sometimes due to constraints of the place in which we practise, especially in a group, the walking meditation, walking with remembrance, is sometimes done in a circle and at a slower pace. When synchronizing the breathing with each step one may need to take shorter steps to fit in with those that they follow, but one does not affect the breathing, but just watch it naturally. As far as I know, such a practice is not specifically recorded to have been taught by the Awakened One in early texts[169]. I have not read any records of disciples gathering together to practise (i.e. for the purpose of practising) meditation and the Discourse on the Remembrance of Breathing actually says to go to an "empty place". I have only read about gatherings for discussion or recitation[170].

At one time I noticed that I had a dependency on a group to practice and noticed that I thought things like "It is when I mix with these people that the best of me comes out". With this dependence on conditions that I could not control, my practice went up and down. Eventually, I "took myself as a refuge" found that it mattered not where I was or with whom I was. Now my reminder is "Right here and right now is the best time to practise", i.e. with these conditions. Thinking like this improved my practice to no end.

This is not to downplay the importance of community, the third aspect of the Triple Gem. I still seek those that will support me to practice according to my conscience, i.e. not to harm myself or others. As you would have seen, the first step of the path is dependent on community, but when one enters the stream and lets go of the first three fetters, one is said to be "bound for extinguishment" [171] and would be unconditioned and independent in this regard, i.e. not needing it, but still valuing and benefiting from it. It is like the story of the Awakened One who continued to dwell in the forest after his awakening. It was not because he needed it (any more), but because (iirt) he said "I see a pleasant abiding here and now and I have compassion for future generations" [172].

In developing a fully conscious[173] experience, we develop remembrance in all postures. We try to focus our attention on form (the posture, movement or formation of the body), the feelings/sensations involved and our emotions or general mental state. I have found it is best to try to be aware of all sensations, e.g. the foot touching the floor and the sensation of the movement of the legs, without a break. We use the Buddhist mantra technique (using conception or conceptualization - a natural function of the mind) by saying silently, inwardly to ourselves what is going on, e.g. "breathing in/out", "standing", "stepping/walking", or "lying". This clearly distinguishes the activity in our mind and builds focus. I have noticed that I cannot try to be aware in this way and be thinking of something

else. Either I am thinking "stepping", for example, or I am off with a train of thought. This practice of saying silently inwardly what is going on not directly stated in the texts, but quotes are (or "ti" in Paali is) used to indicate something that is said OR thought and I find that when I think something, I am actually saying it in my head. I see this as a conscious and intentional (kamma is intention) use of concepts.

There is a distinction in the texts between thinking thoughts and contemplating as this quote shows:

> Then the One-Thus-Come trains him further: come mendicant, abide contemplating the body as a body, sensations as sensations, mind as mind, and processes as processes, but do not think thoughts (vitakka) connected with the body sensation, mind and processes. With the stilling of applied and sustained thought he enters upon and abides in the second, third and fourth jhaana[174].

For me, contemplating still involves concepts, and this is confirmed in the texts by the fact that ideas or concepts do not end till the third formless state of meditation/trance, "nothingness". Here there would seem to be a distinction between the thinking (vitakka) of the first jhaana and concepts or ideas (sannyyaa).

Once one trains one's mind out of distraction, i.e. jumping around from form to form for the five sense pleasures, to intentional moving from one form to another in order to do one's work/ live one's daily life, one is then onepointed (ekodibhaava). Certain mental pleasures arise in the mind intentionally focused on one form (at a time). In the words of the early texts "separated from unwholesome processes, one enters and abides in the first jhaana" and the foundation is laid for the dropping away of that single form from the mind. So the formless states of concentration are gradually achieved. As the meditation object becomes more refined even concepts themselves fall away from the mind. This "nothingness" is sometimes confused with "emptiness", but the latter depends on developing wisdom.

7. Wisdom (pannyyaa), Right Insight (sammaa-nyaa.na)

We have the three unwholesome roots of action (kamma) as: greed, hatred and delusion; and the cause of stress (the Second Noble Truth) as ignorance of the desire for sense pleasures, desire to be and desire not to be. We also have the summary of the Awakened One's teaching as: morality, concentration and wisdom. It is interesting to compare these sets of three and the table below indicates how I see them linking together.

<table>
<tr><td>Greed</td><td rowspan="2">Desire for sense pleasures</td><td rowspan="2">Morality</td></tr>
<tr><td>Hatred</td></tr>
<tr><td rowspan="2">Delusion</td><td>Desire to be</td><td>Concentration</td></tr>
<tr><td>Desire not to be</td><td>Wisdom</td></tr>
</table>

So the first column would define the sickness. The second column would define the cause of the sickness and the last column would define freedom from the sickness, i.e. health. To realise health, the cause would need to be ended, this is the Third Noble Truth.

Bucknell (1984), has pointed out that 'in the sequence of stages which Gotama passed through on the night of his awakening[175] and which he frequently urged his disciples to develop, a calm clear mind was attained through concentration, this was followed by the threefold knowledges or wisdoms[176]. In terms of the often stated division of practice into calm and insight (samatha, vipassanaa), the Right Concentration (sammaa-samaadhi) of the Traditional Noble Eightfold Path, would be calm (samatha). When Gotama is seen to speak of calm and insight (samatha, vipassanaa) it is in that order and from this we would conclude that insight (vipassanaa) follows concentration practice and would equate with these threefold knowledges'. This agrees with the sequence of stages mentioned above and the common summary of the path into three categories: morality, concentration and wisdom, which shows wisdom following concentration.

The second of the Paali words (in tevijjaa, tisso vijjaa) translated here as threefold-knowledge "vijjaa", is also often translated as wisdom. It is the opposite of the word "avijjaa", which is translated as ignorance and which is also said to be the cause of stress in the first section of Dependent Arising, the section usually focused on (**see discourses online**). This being the case, it is amazing that little attention has been paid to the three knowledges in most of the books I have read and by the teachers I have heard speak on Buddhism. The reason why little attention has been paid to them might be because they are sometimes grouped with mystical attainments, which (iirt) the Awakened One abhorred[177] and which don't seem very practical. The three-fold knowledge is also often interpreted in a way that seems to go against the Qualities of the Process (**see discourses**). Keeping this in mind along with the cause and effect and here and now flavor claimed of the process of the Awakened One and following the study advice he is reported to have given regarding studying his teaching, one might conclude that those mystical attainments could be out of place.

Wisdom is said to be the quality found in the Awakened One's teaching that distinguishes it from other teachings, but according to the Awakened One's story of his search for awakening he said his former unawake teachers (called "theravaada"[178]) also had wisdom[179]. This other text[180] indicates it is more specifically the teaching on clinging to a doctrine of soul that is only found in the Awakened One's teaching:

> Though certain wanderers and priests claim to propound the full understanding of all kinds of clinging… they describe the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of soul. They therefore do not understand one instance.

This agrees with texts indicating that others outside his teaching had developed and do develop the first two of the three super-knowledges[181], but because they had not developed Right View they took (interpreted) their experience wrongly.

The discourse we have seen called The Other(?) Only Way speaks of the past, present and the future. This can be meaningfully linked to the three knowledges.

Knowledge Of Remembrance Of Former Habitations Or Dwellings - (Pubbe-nivaasa-anussati-nyaa.na)

This is where looking at the past can be seen to come into the process ascribed to the Awakened One and this is where people claim the Awakened One spoke and taught about "past lives" (pubbe jiivaa/jiivitaani), but nowhere I have found recorded that such words were ascribed to the Awakened

One in the early texts. There is talk about "the body breaking up and going to another world" (see The Ten Circumstantial Evidences Discourse), but past or future "lives" are not referred to. In the mystical attainments there is talk of a "mind made body" and one wonders if this was meant in here in reference to "body". If so, it would fit in well with the psychological interpretation of other terms seen so far, e.g. kamma=action, including mental actions and that the world (loka) is to be found in this body with its senses and perceptions. To disregard the strong psychological meanings to words used by the Awakened One seen so far and take "body" meaning the physical body, would not be wise, in my opinion. "Body" is often a translation for "form" (ruupa) being the first of the five components of clinging – the psychological analysis of experience. This would not be an accurate translation for the body would only be one example of form, a very near and gross example. In this regard it is consistant that the Awakened One would not refer to the "death" of a Worthy One or himself, if such a person had in this life fully escaped stress, which includes death. There are many examples of this such as: "For a Worthy One, whose chain of being is utterly destroyed, even their composite frame is of a nature to disolve and be laid aside" [182].

In talking of the first insight-knowledge he developed (iirt) he did speak about recalling many births (jaati), (note **not** rebirth/s – punna jaati). Just as the First Noble Truth is about mental pain or stress and so would be related to the psychological world and therefore can be seen here and now, not a matter of time (the Qualities of the Process Ascribed to the Awakened One – see above) and because the rest of his process is based on the First Noble Truth, so it would seem, the Awakened One would use "birth" in a psychological way too, rather than a physical one[183]. A psychological understanding of birth in line with the qualities claimed of the process of the Awakened One would be visible here and now and is not a matter of time[184]. Recalling previous births (rather than lives) would also be an activity done in the present, right here and now. Such remembrance would be very different from "living in the past" (see below).

The Awakened One is recorded to have defined "sati" as "to remember and call to mind what was said and done long ago" [185], i.e. remembrance or memory[186]. In another discourse[187] he points out that the hindrances to concentration are the cause for faulty memory, though he does not use the word sati. Therefore it is consistent to claim that remembering the past of one's life (one's past life - singular) could only be done with a concentrated mind. Just like Right Concentration is that concentration which has the previous path factors (see above), i.e. faith, Right View and Morality. So Right Remembrance would be based on the previous path factors too namely: faith, Right View, Morality and Concentration.

Here it is worthy to note the practice the Awakened One encouraged Raahula to do, which the Awakened One said was the only way to liberation (**see discourses online**: The Other(?) Only Way). I have given the revelant section the heading "The First Insight Knowledge". In this case the reflection would be to see how the Four Noble Truths had been working (in the past) in one's life, specifically how one had been clinging to one of the five components. In this discourse the Insight Knowledges are placed in the reverse order. I see this as the Awakened One pointing to the ideal first and then what would be done when one did not achieve that.

So in this case what would birth be? It would be identifying with (trying to forge, or even deny a previously forged, false self, identity or absolute truth through) one of the five components of clinging (form, sensation, conception, formation, perception). When we do this, we develop an image in our minds (a false self-image), which we hold as the truth and which we want to conform to, or get out of, and so we "worship images". We think things like "When I get, become or unbecome this I will be happy". For some time we can maintain this façade (aging), but after a while we drop it (death) and we feel sorrow and disappointment (grief, lamentation, despair) that the image we ran after did not supply us with the happiness we invested in it. This would be why the Awakened One is reported to have so often encouraged his disciples not to think, "I am this, this is me, this is myself" [188] regarding the five components of clinging[189].

The second discourse said to have been delivered by the Awakened One is called the Discourse on the Characteristic of Non-soul and deals with just this point (**see discourses online**). Note that this practice covers both negative **and** positive cases since "I am" and "I am not…" deal with the second and third desires of the second noble truth: desire to be (bhava-ta.nhaa) and not to be (vibhava-ta.nhaa)[190]. Nyaa.naviira Thera of Sri Lanka pointed out the principle that it is a mistake to think the Awakened One was discouraging only the thought "I am this…" and so leaves the thought "I am not this" unchecked, because with the thought "I am not this" there would always be the allied thought, "but I am something else" [191]. Rather, I suggest, the Awakened One was discouraging thinking **both** "I am…" and "I am not…" i.e. the Awakened One's message was: "Don't think 'I am anything, positive or negative as identification' " rather than "Think 'I am not', not 'I am.' " Geshe Loden in his commentary on the Lam Rim (1993), a well known Tibetan text explaining the gradual path, points out that it also teaches that it is a mistake to get caught in the views of self (reading here soul) and no-self (reading here no-soul). For example in commenting on that text on page 839 Geshe Loden says that the view of the middle way avoids (the two extremes of) I, or other, exists or does not exist. He also says on page 842: "The emptiness of the person does not mean there is no person. It means that the person is empty of a particular mode of existence – inherent existence. The person being empty of inherent existence does not mean that it is non-existent, that there is no person at all. Rather, the person is empty of inherent existence, substantial existence, independent existence, objective existence or self-sustaining existence. If you search among all the aspects and parts of a person, you will not be able to locate an inherently existent person" (because those part are dependently arisen).

I agree that the Middle Way (of the Buddha) would avoid (the two extremes of) I, or other, exists or does not exist, but more precisely that avoiding arguments that that part of the self considered by some as the essence, the permanent part, exists or does not exist (is what the Buddha was concerned about). Making this distinction is based on the translation of "anattaa/anatmaa" as "not soul" rather than "not self". The emptiness of the person and the inherent existence that Geshe Loden refers to would well be linked with the concept of "soul". To say that a person does not have a permanent essence (soul), is not the same as saying they do not exist. One (one's self) may exist as an impermanent combination of certain elements (but a soul certainly would not exist as such). Mature religion[192], psychology and philosophy (existentialism and phenomenology) would seem to explore these areas. Transpersonal Psychology seems to be exploring the area of perception by looking at "the spectrum of consciousness" [193].

It would seem that delusion or ignorance as the last fetter is identifying with something that is not soul, as soul. The second last fetter is maana or conceit/ measuring/ comparing regarding oneself. One discourse says the three conceits of "thinking of self", "thinking lowly of self" and "thinking muchly of self" are to be given up[194]. This first one would not be considering one's own needs in a situation, as one discourse well points out[195], but identifying one's soul with conditioned states or things, as is often discouraged.

A Practice Not A Doctrine/Belief

This practice of not thinking, "I am (not)…" is an insight practice, a training to develop. Either one does it or not. It is said that the Awakened One did not teach doctrines[196] such as "there is no soul" (n'atthi attaa[197] - as developed in later literature), which require belief or disbelief rather than testing/action. One discourse that makes this point well is Two Extreme Views of Not-Soul Discourse (**see discourses online** and review The Qualities of the Process Ascribed to the Awakened One on page 16.) He taught, "all formations are impermanent, all formations are stress and all processes (formations?[198]) are not soul" [199], the last one of which is subtly different to the "there is no self/soul" that is often claimed as a teaching of the Awakened One[200].

These are called the three characteristics and I consider that they are about my/our experience, the spiritual universe, **not** about the physical or external universe. The formations and processes spoken about are internal and psychological, just like kamma=action, including mental action like intention, the world is in this fathom long body etc… The scientists can tell us about the physical universe, but the only authority on our experience is ourselves. The three characteristics call one to examine one's experience, to see whether the things one clings to as soul (the five components of clinging) are worthy of it or not. I would say the teaching is that there is no soul in the five components of clinging because they are impermanent, stressful and not-soul.

According to the early texts the Awakened One used the words or concepts of I, me and mine and he said such things as I go, I eat, I sleep, my robe, my bowl. I do not believe he taught to avoid them, only the attempt to identify oneself with the five components of clinging, "I am such and such". It is written that the Awakened One said his teaching is very subtle[201]. To write such distinctions off as semantics without testing them would be very foolish, in my opinion.

I have found that looking closely at when I have identified with states that arise and pass away dependent on conditions, then I have been stressed, for example, my name. I use to identify with my name like this, "I am Jou" and if someone forgot my name (especially someone I liked – had desire for) I took it personally, now I don't do this, I recognize my name just as my name and I think and say "My name is Jou". So I say what I mean. I know that even though I may like someone very much, if I haven't met him very often, or not spent much quality time with him, then I sometimes forget his name.

I also used to identify myself as a teacher, but I noticed that when I did so I stopped listening deeply to others and stopped using compassionate speech. So now I just recognize that at times I teach and sometimes I learn (dependent on the conditions which can change very quickly – from sentence to sentence). Teaching, for me, is sharing my knowledge and experience with those that think they have less than me in a certain area. When I listen deeply I usually find that others are saying the same as me, but using different language (jargon); or they are focusing on an aspect I have not yet seen; or they are focusing on an aspect I have seen, but have not expressed because I am focusing on another aspect.

We can see here then links between the final steps of the Discourse on Remembrance of Breathing and other teachings:

Steps of Breathing	Looking at Stress – the First Noble Truth	Three Characteristics
11. Concentrating the mind		
12. Liberating the mind		
13. Focusing on impermanence	Birth	All formations are impermanent
14. Focusing on fading	Aging, Sickness	All formations are stressful
15. Focusing on cessation	Death	All processes (formations?[202]) are not soul
16. Focusing on relinquishment		

Previous Wrong View I Held

The Awakened One spoke of "previous lives" (pubbe jiivaa/jiivitaani) and of "rebirth" (punna jaatii).

Knowledge Of The Rise And Fall Of Beings According To Their Intentions (Kamma/Karma) - (Sattaa-cutuupapaata-nyaa.na).

This knowledge is about the present - seeing in the present birth and death of beings (states of being - psychological meaning) according to action [kamma]. Of course, (iirt) the Awakened One spoke of "another world" and results of following impure and pure motivations (kamma, vipaaka) - cause and effect. That is part of Right View that is attained at Stream Entry (see above). It seems, though, that the Awakened One's definition of "world" also has a psychological meaning: "In this fathom long body with its conceptions and mind (mano) lies the world (loka), the origin of the world, the cessation of the world, and the path leading to the cessation of the world." He also said in this regard that unless one comes to the end of the world, one would not end stress[203]. If this is a psychological definition, then the world would arise and pass "for us" or "in our minds" and coming to the end of the world would be ending birth in any of the 31 realms of existence. I think this well-known verse of the Dhammapada links in well here:

Dhammapada Verse 1[204]

English:
Mind is the forerunner of all processes,
Mind is chief, mind-made are they.
If one speaks or acts with a wicked mind,
Stress follows one as the wheel the ox's hoof.

Sanskrit in Roman Script:
Manahpurvan.gamaa dharmaa, mana.h s'ra.sthaa manomayaa
Manasaa cetpradu.s.tena, bhaa.s'ate vaa karoti vaa;
Tata enam. du.hkhamanveti, caktamiva vahata.h padam

Gaandhaari in Roman Script (verse 201, Brough:1962):
Ma.no puvagama dhama, ma.no she.tha ma.no java
Ma.nasa hi pradu.the.na, bhashadi karodi va;
Tado .na duhu amedi, cako va vaha.ne pathi

Paali in Roman Script:
Manopubban.gamaa dhammaa, manose.t.thaa manomayaa;
Manasaa ce padu.t.thena, bhaasati vaa karoti vaa;
Tato nam. dukkhamanveti, cakkam. va vahato padam.

Paali in Devanaagari Script:

मनोपुब्बङ्गमा धम्मा,
मनोसेट्ठा मनोमया।
मनसा चे पदुट्ठेन,
भासति वा करोति वा।
ततो नं दुक्खमन्वेति,
चक्कंव वहतो पदं॥

Chinese Pinyin and Characters:

xin1	wei2	fa3	ben3
心	為	法	本，
xin1	zun1	xin1	shi3
心	尊	心	使。
zhong1	xin1	nian4	e4
中	心	念	惡，
ji2	yan2	ji2	xing2
即	言	即	行。
zui4	ku3	zi4	zhui1
罪	苦	自	追，
che1	li4	yu2	che4
車	轢	于	撤。

205

Here it is worthy to note the practice the Awakened One encouraged Raahula to do, which the Awakened One said was the only way to liberation (**see discourses online**: The Other(?) Only Way) . I have given the revelant section the heading "The Second Insight Knowledge". In this case the reflection would be to see how the Four Noble Truths are working (in the present) in one's life, especially how one is clinging to one of the five components.

Buddhist Cosmology

In meditation circles it is well known that (iirt) the Awakened One spoke about different realms where beings lived and that these realms are also states of mind achieved through mind development. Some authors say that Buddhist cosmology mainly deals with one's own mind[206]. I suggest that it is not a matter of them "also" or "mainly" being mental states, but that they are ONLY mental states in line with the psychological interpretation of the Awakened One's teaching that I am presenting here. This is supported by the Awakened One's definition of "god-deva" as a person who is moral[207]. Many times (iirt) he said someone who is moral takes a happy birth, someone who is not takes an unhappy birth after death (see discourse online: The Ten Circumstantial Evidences) and believing there is more than just the physical world of the five senses is part of Right View (see page 38).

Later texts categorize different kinds of human beings (and probably other types of beings,) using terms such as god-deva. This would be due to their interpreting god-deva etc as external beings and trying to account for the qualities of god-deva in a person.

Below is a table based on one by Naarada (1988 p 446a) and one by Walshe (1995 p 38-9) of the 31 Planes of Existence identified in the early texts.

The 31 Planes of Existence	
Formless World -	31./4. (Gods of) Neither conception nor non-conception - N'eva Sannyyaa N'aasannyyaa-aayatana-(nuupagaa devaa) 30./3. (Gods of) Nothingness - Aakincannyya-aayatana-(nuupagaa devaa) 29./2. (Gods of) Unlimited Perception - Vinnyyaa.nanca-aayatana-(nuupagaa devaa) 28./1. (Gods of) Unlimited Space Aakaasaananca-aayatana-(nuupagaa devaa)

World of Form -	4th Jhaana Realm - Catuttha Jhaana Bhuumi	Pure Abodes-	27. Peerless (Gods) – Akani.t.thaa (devaa) 26. Clear-Sighted (Gods) - Sudassii (devaa) 25. Clearly Visible (Gods) – Sudassaa (devaa) 24. Untroubled (Gods) – Atappaa (devaa) 23. Non-falling away (Gods) – Aviihaa (devaa)
	3rd Jhaana Realm - Tatiya Jhaana Bhuumi		22. Non-concept (Gods)– Asannyyaasattaa (devaa) 21. Very Fruitful (Gods) – Vehapphalaa (devaa) 20. (Gods of) Refulgent Glory - Subhaki.n.naa (devaa) 19. (Gods of) Unbounded Glory – Appamaa.nabhaa (devaa) 18. (Gods of) Limited Glory – Parittabhaa (devaa)
	2nd Jhaana Realm - Dutiiya Jhaana Bhuumi		17. (Gods of) Streaming Radiance – Aabhassaraa (devaa) 16. (Gods of) Unbounded Radiance - Appamaa.nabhaa (devaa) 15. (Gods of) Limited Radiance – Parittabhaa (devaa)
	1st Jhaana Realm - Pa.thama Jhaana Bhuumi		14. Great Brahma (Gods) - Mahaa Brahmaa (devaa) 13. Ministers of Brahma (Gods) - Brahma Purohitaa (devaa) 12. Retinue of Brahma (Gods) - Brahma Paarisajjaa (devaa)

<table>
<tr><td rowspan="3">Sensual Realms -</td><td rowspan="2">7 Happy States - Sugati</td><td>6 Celestial Realms - Devaloka</td><td>11. (Gods) Wielding Power over Others' Creations – Paranimitavasavatii (devaa)
10. (Gods) Delighting in Creating - Nimmaanaratii (devaa)
9. Contented (Gods) – Tusitaa (devaa)
8. Yaama (Gods) – Yaamaa (devaa)
7. 33 (Gods) – Taavatimsa (devaa)
6. Four Great King (Gods) – Catummahaaraajikaa (devaa)</td></tr>
<tr><td colspan="2">5. Human Beings – Manussa</td></tr>
<tr><td>Unhappy States - Duggati (Maara's Domain)</td><td colspan="2">4. Animals - Tiracchaanayoni
3. Hungry Ghosts - Petayoni
2. Titans - Asuraayoni
1. Hells - Niraya</td></tr>
</table>

The Tibetan Book of the Dead encourages the dead person listening to the recitation to remember that all realms and beings seen are just projections from their own mind[208]. If one has not already, one might find it beneficial to reread the definition of Right View keeping in mind a psychological understanding of "beings".

As you see from above there is a place in the Awakened One's teaching for an Ultimate God (called Brahmaa in the Buddha's time) or gods. The problem comes when one holds onto beliefs of the formation of the world and the cessation of the world[209], even if one has seen it for oneself, how much more when one has not. The first level of gods above humans is called the Four Great Kings and I wonder if they are symbalistic of the four elements (earth, fire, water, wind).

I have found that by looking closely at when I identify with states that arise and pass away, that are dependent on conditions, I see "this is stress" right here and now. This agrees with the suggestion by Lama Yeshe (2000: p15) that one should become one's own psychologist:

> These days, people study and train to become psychologists. Lord Buddha's idea is that everybody should become a psychologist. Each of you should know your own mind; you should become your own psychologist. This is definitely possible; every human being has the ability to understand his or her own mind. When you understand your own mind, control follows naturally.
>
> As I said, don't think that control is just some Himalayan trip or that it must be easier for people who don't have many possessions. That's not necessarily true. Next time you are emotionally upset, check for yourself. Instead of distracting yourself by busily doing something, relax and try to become aware of what you're doing. Ask yourself, "Why am I dong this? How am I doing it? What's the cause?"

This quote shows clearly that a Worthy One has control. Control of his mind, not other people or their minds:

> Mendicants, when a mendicant is giving attention to some sign and owing to that sign there arise in him evil unwholesome thoughts connected with desire, with hate and with delusion, then when he gives attention to some other sign connected with what is wholesome, any such evil unwholesome thoughts are abandoned in him and subside and with the abandoning of them his mind becomes steadied internally, quieted, brought to singleness and concentrated. When he examines the danger in those thoughts… When he tries to forget those thoughts and does not give attention to them… When he gives attention to stilling the thought-formation of those thoughts… When, with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down, constrains and crushes mind with mind, any such evil unwholesome thoughts are abandoned in him… and his mind becomes steadied internally, quieted, brought to singleness and concentrated. This mendicant is then called a master of the courses of thought. He will think whatever thought he wishes to think and he will not think any thought that he does not wish to think. He has severed craving, flung off the fetters and with the complete penetration of conceit he has made an end of stress[210].

Previous Wrong View I Held

The beings the Awakened One saw arising and passing away were external to himself.

Knowledge Of The Destruction Of The Tendencies - (Aasava-khaya-nyaa.na)

This knowledge is about the future. The three tendencies are sense-desires (kaama), being (bhava) and ignorance (avijjaa)[211]. These would link closely with the three desires of the Second Noble Truth: sense-desire (kaama), being (bhava) and non-being (vibhava), see The First Discourse of the Awakened One from Paali.

It is only in developing insight that the tendencies are eradicated. The desire for sense pleasrures was only suppressed with the development of morality and concentration, but in insight development the tendency to it is eradicated. It is these three tendencies that cause me to be distracted from the present. So as I see them fading away I see that I will dwell more and more in the present. I have found that by following this practice I am more aware and I stress out less in situations where I normally would and I act with love and compassion where I would normally act with anger or not act at all.

Here it is worthy to note the practice the Awakened One encouraged Raahula to do, which the Awakened One said was the only way to liberation (**see discourses online**: The Other(?) Only Way). I have given the revelant section the heading "The Third Insight Knowledge". In this case the reflection would be to see how seeing the Four Noble Truths as they really are (as they operate in ones life/ experience) has given one freedom in one's life, not to be controlled by habit or the tendencies. If one is aware of one's motivations or intentions, before acting, then one can choose not to follow them, as one does so, one weakens the tendencies. This is how it is obviously a practice. When one destroys all tendencies one has attained this the third knowledge.

The present is often emphasized in Buddhist circles to the exclusion of the past and future, but once again this would be blaming concepts or tools. In at least one discourse the Awakened One made it clear that reflecting on any of the past, present or future could be done in a way to cause stress or not[212]. The above three insight knowledges could be seen to be at least one way the Awakened One incorporates past, present and future into his teaching of process.

8. The Goal - Right Liberation (sammaa-vimutti)

> The process has but one taste, that of Liberation, just like the sea has but one taste, the taste of salt[213].

This is about the present and the future, since the past has been taken care of. There is partial and complete liberation[214]. In keeping with the "here and now" quality of the process the Awakened One taught, both these types of liberation would be referring to this very life. This is made clear by the reference above where (iirt) the Awakened One says that having developed the path "the One-Thus-Come *is* liberated without remainder". This shows that partial and complete liberation are to be realized in this life, as the Awakened One did. This goes against a common interpretation that puts off the full liberation to the breaking up of the body of a Worthy One, e.g. of the Awakened One, i.e. the end of his life. From this idea the name of the Awakened One's life's ending is called the "pari-nibbaana" or "complete extinguishment" and the large discourse dealing with it is called the "mahaa-pari-nibbaana-sutta" by the tradition.

There is some resistance in some books on Buddhism to the idea that the path is step by step, but what would be the meaning of "path" otherwise? I think this is probably because in some of the later Buddhist texts a step-by-step – gradual and sequential – path is denied or obscured. I can understand that a fear may arise regarding a step-by-step path. One may get conceited and start to compare oneself with others, but here again the problem would be with clinging to the Path and identifying, i.e. what we *do* with our idea of the path, not with the idea of the path itself. Conceit is the second last fetter to be dealt with on the path and it involves clinging to such knowledge[215]. Anyway I see it working as a step-by-step path. According to one text[216] the path needs to be traversed a few times and I guess doing so would deepen or expand one's practice to more areas of one's life each time until it covered all areas of one's life, all the time. This would seem to link with the teaching that one with the Fruit of Stream Entry has experiential knowledge of the Four Noble Truths (=Right View), the last of these four being the path, but he still has to develop the path.

It is said in the texts that one on the path will realize extinguishment within a maximum of seven beings[217] over a minimum of one day and a maximum of seven years[218]. Each time more and more of the tendencies and fetters would be gotten rid of until one realizes the total ending of greed, hatred and delusion, when the tendencies would have been eradicated completely. This is call "emptiness" (or sunnyyataa). At this stage one would have the ability to do what is best for oneself and others *all* the time, this links directly back to wise reflection, but this time we would be able to *do* it, in real time. There would no longer be the need to reflect on whether or not our motivation is pure in past, present or future (intended) actions because we would have purified our motivations fully and would be fully aware of them. I do not think it is a coincidence that seven years is stated as a maximum for this practice. Seven years of age is also the minimum age that one can be accepted as a novice monk or nun. Could this be an indication that the conditioning we develop in the first seven years of our lives can be undone within another seven years? I think so.

Once such liberation is achieved, either partially or fully, it is said that there is a realisation of such, that is: "knowledge and vision into liberation" [219]. When someone achieves complete liberation we read the often found pronouncement in the discourses: "Done is what had to be done, the holy life

is established, there is no further being" [220] This is called Right Liberation, for one would knows as it really is, one would be free from the delusion of thinking one is totally or partially liberated when one is not. Such a delusion would be based on the ignorance of what is and what is not Right Liberation, i.e. Wrong View.

> I do not say of those mendicants who are Worthy Ones (arahants) with taints detroyed, who have lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being and are completely liberated through final knowledge, that they still have work to do with diligence. Why is that? They have done their work with diligence; the are no more capable of being negligent[221].

Previous Wrong Views I Held

1 Liberation is doing just whatever we want to do, even as long as it does not hurt anyone (else).
2 Full liberation is not achieved until the passing of a Worthy One.

Please see the table on page 80 summarizing my version of The Noble Eightfold Path with the traditional version and definitions of steps.

Lived Experiences

Number One

It often happens that I have heard speech directed to me that was not pleasant for me to hear. In response I sometimes would get upset with and develop a grudge against the speaker because I blamed them for my stress. "He is being unkind and spiteful. He is not a nice person. He makes me angry." By applying the Four Noble Truths to the situation I look more deeply and see that it is my expectations (desires) that are causing me stress, either expecting no unpleasant speech to come my way or expecting this particular person not to use unpleasant speech with me (all the time). That is, I want them to be perfect. I cling to pleasant speech and this is stress, even though there is pleasure in hearing it. I dislike unpleasant speech, which is stress, and when it comes my way there is displeasure. I may even fear it coming and so try to arrange things so it does not, e.g. by trying to live with "nice" people or by lying to avoid blame for a situation.

This is not to say that I will always just sit back and do nothing when people speak harshly to me. It only means that if I do something without this clinging, without stress, it will not be from anger and blaming. When I do not cling to pleasant speech and am able to listen to what others have to say, even if it is unpleasant, I often find there is some truth in what they say, truth that I would miss if I were angry.

It is often the case that what they said was personalized, i.e. they did not tell me what specific behavior I did that they did not like, but they just made it personal with such comments as "you are a…". Then I try to identify a time when they are clam and ask them if it is ok to talk with them about that conflict so I can understand more clearly. If so, I ask them what specific behavior it was. If they cannot tell me then I conclude they are not thinking clearly about it at this time and I cannot do this for

them or make them do so. If they can tell me then I thank them and tell them I will consider what they said for I know I do not always see my behavior objectively and do not always think about harmful consequences to myself or others before acting.

Sometimes I find out something about my actions that I did not know before and I later tell them and thank them. Sometimes I can see no truth in it at all, then I tell them so, if I have the opportunity. When I do this they sometimes admit that they were not feeling well and did not mean what they said at all.

Number Two

Once I went to a retreat organized by one of the Buddhist groups I attended here in my hometown, Brisbane. This retreat had the theme of Love and Understanding. In the orientation ceremony it was made clear that the organizers wanted people to feel comfortable and that people were free to participate in all activities and not to participate in activities they were not comfortable to participate in. There were a few "Buddhist" activities (ceremonies/rituals) that both I and the Muslim that was there chose not to participate in. I do not identify as Buddhist, but only as a person interested in studying and practicing the teaching of the Awakened One, because I see identification is against the Awakened One's teaching.

People were encouraged to "write a letter to the Buddha" during the retreat. I chose not to. Writing about my experience is a practice I do quite often though. The letters were ceremonially burnt with the idea of spreading the ashes under trees the next day so that next time we came here we could see our letters in the leaves of the trees. I chose not to participate in the burning, it was getting late and I had not slept well due to others snoring in my dormitory. The next day after the closing ceremony I went with the group to spread the ashes. I was comfortable to participate by holding the tray of ashes from which whoever wanted could take a ladle of ashes to spread.

A little earlier that day one young Australian woman thanked me for my smiles during the retreat. She said they helped her to relax a lot. She said she was feeling a bit nervous because Buddhism was all new to her. When I got to that same woman she spread ashes and then offered to take the tray so I could have a turn. I said thanks, but I was passing. So she let me continue carrying the tray. When one of the organizers had spread ashes, he suggested I have a turn. I said I was passing. He also offered to take the tray. I thanked him and gave it to him. He suggested I take a turn again and I said, maybe others would like a turn, and turned and indicated the others with my hand, smiling. He suggested I take a turn again and I went to hold the tray and turn him away from me to the others. I was a bit annoyed by this stage (not smiling).

My reflection on this situation:

I decided that trying to turn him away was a disrespectful ego based attempt at control. I realized that I was not aware of my sensation of discomfort at his insistence and annoyance at the idea that he should not do this. So I got carried away by it. If I had been aware I could have let him know that I was not comfortable with what was going on and would then have been able to ask him if he would accept my choice not to participate. If he said no, I would have been shocked and told him so and then said that I accepted my choice, smiled and not participated.

SECTION TWO

DIFFERENCES BETWEEN THE PATH PRESENTED HERE AND THE STANDARD ONE FOUND IN THE TEXTS

Firstly I would like to point out to the non-academic that this section of the book could be seen as quite academic. As the title would indicate, it is an attempt to account for the differences in the standard path presented in the texts and the one I have presented above. Pointing out those differences would involve tracing how the suggested changes to the texts may have occurred over time. This might be quite irrelevant if your question to me is, "What has worked, or is working for you?" If your question is, "How does, what has worked, or is working for you, fit in with the records maintained by the Buddhist tradition?", then this section would be more relevant.

Initially, I would like to note that often the Traditional Noble Eightfold Path is mentioned just as the three words "Noble Eightfold Path" (ariya a.t.than.gika magga) and it is not elaborated in many discourses. Many similar discourses in succession just mention "the Noble Eightfold Path" unelaborated as in the first one. Similar discourses following each other also often just have the first step "Right View" then (the Paali version of) elides "…" and then "Right Concentration" to abbreviate, sometimes without the Right Concentration at the end. These facts obscure what the "Noble Eightfold Path" might have meant or been originally. The second fact may even obscure now many steps were meant to be there if it was not mentioned beforehand.

The whole question of how many steps are in the path is quite academic to me. We have seen that there are fifty or more presentations of the path in the texts, with varying numbers of steps. It is quite inconceivable to me that the Awakened One would set down a specific number of steps, which could quite easily lead to clinging to (a specific) form (of the path) – the letter, but rather that he would encourage us to compare different presentations of the path so we would get a sense of the essence or spirit of it. This is what we have seen he has done by encouraging disciples to meet together and lay meanings and expressions of different teachings side by side. It is very easy for me to believe that academic mendicants would want to have a standard and set number of steps for ease of memorization. These ideas are supported by comments made by Walshe in his endnote number 1020 on discourse number 33 of the Diigha Nikaaya, which would be an early compilation of teachings organized by number of items[222].

It is because of the differences below, which go against reason (and are therefore unacceptable to me intellectually) and which go against my experience, that I consider differences such as these as possible corruptions in the texts. Please note that the path I have presented agrees with many discourses as well as disagrees with many or parts of some. I find it curious that there is agreement in the traditions that the Teaching of the Awakened One (Buddha-saasana) will degrade over time, for it is impermanent, but no or very few such degradations or corruptions have been pointed out. This is like the personal problem I have had of admitting that I make mistakes (wrong view: "I am imperfect"), but not owning up to mistakes I make in real life situations, in real time, not admitting that what I thought was wrong (wrong view: "I am wrong").

The First Difference

The first four steps of this path are the first difference. These steps of the path presented above i.e.:

(i) Associating with true persons,
(ii) Listening to the true process,
(iii) Paying proper attention, and
(iv) Practising the process in accordance with the process,

Are called the four Limbs of Attaining the Stream (Sotapatiyangani) in the texts[223].

We find in the Sam.yutta Nikaaya[224] this text:

> Mendicants, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, for a mendicant, this is the forerunner and precursor of the arising of the Noble Eightfold Path, that is, good friendship.

This in itself shows that Right View is not the first condition or step needed in the path. Good friendship could be identified with the first of the four additional steps I have identified above.

The second and third of these additional steps are recorded to be the conditions for the arising of Right View[225], and (iirt) the Awakened One also places them in the gradual path[226]. I have concluded that the above four items would be the path to Stream Entry, (not the fruit of Stream Entry, as some think) through my comparative table on page 150. This possibility is also acknowledged in the article at: http://www.accesstoinsight.org/lib/study/stream.html.

The Second Difference

Right Effort (sammaa-vaayaama) is not included as a separate step. This is because I see from the definition of Right Effort below, that it covers the whole path or a great portion of it and therefore it could not, in my mind, be separated into an individual step, or if it could it would come much earlier in the path than what is traditionally thought, or in a shorter presentation of the path, it would be substituted for a greater part. As pointed out below in the texts the Four Right Efforts are also called "the Path to the Unconditioned" along with the Traditional Noble Eightfold Path. In the past, by thinking Right Effort was an individual step, I either avoided effort before that step or put in too much effort once I got there. Seeing effort clearly right from the start and seeing this as Right Effort gave me a much more applied yet relaxed approach.

> Mendicants there are four Right Efforts, what four?
> Disciples generate desire (referring to Right Thought) for the:
> - non-arising of evil and unprofitable states which have not arisen in themselves (goodwill),
> - abandoning of evil and unprofitable states which have arisen in themselves (compassion),
> - arising of profitable states which have not yet arisen in themselves (goodwill),
> - persisting of profitable states which have arisen, that they may not grow confused, may multiply, may increase, develop and come to perfection (compassion),
> to that end they make an effort, stir up energy, they grip and exert their minds.
> These are the four Right Efforts[227].

You may note that there are four Right Efforts not just one. The Right Effort of the Traditional Noble Eightfold Path could be identified with the third (and fourth?) of the above because it is after morality, which is defined as avoiding the four vices of conduct, and it is before concentration, but I leave it out because I think it is best to either put them all in or leave them all out for to have one appearing there would lead to tendency to over exert oneself, due to the subconscious thought that one had not been putting in effort till then.

The four Right Efforts as seen above, would be about oneself and the four Sublime Abidings would be about oneself and others, that is, all people. METTAA - goodwill, which would be wishing the best for all and the aspiration to help others to work out what is best for themselves. It would arise in a neutral situation and would be a preventative. KARU.NAA - empathetic sadness (compassion or concern) is different in that it arises when one sees anyone under stress or suffering. It could therefore be called a curative. MUDITAA - appreciation arises when one sees anyone experiencing joy and happiness. It would be a sustainer. UPEKKHAA – equanimity arises when one sees others make conscious decisions that one perceives will lead them to stress. It could therefore be called a restrainer. They would be the mental foundations of both the active and passive morality, doing and not doing.

Bucknell (1984) has pointed out that "guarding the six sense-doors, consists in preventing the arising of unskilful mental states (Ed. processes) in response to stimuli received through the five senses we often hear about and the mind" [228]. So Right Effort would cover thought, word and deed. The last two are usually considered as morality, but in Buddhist thought even unwholesome thinking would be immoral[229] since it invloves harm to oneself, i.e. harbouring greed, hatred or delusion. "The first of the above four Right Efforts, called the exertion of prevention, is identical with guarding the six sense-doors" (Bucknell 1984).

In my lived experience I see no distinction between developing Right Effort and developing morality, tranquility, concentration, clarity and wisdom. Therefore developing them are all part of Right Effort to me. There are at least three discourses where effort is placed before morality[230]. The Dhammapada Verse 183 in the Introduction could be seen as Right Effort divided into three applications.

The Third Difference

Sammaa-sati - Right Remembrance, which is usually translated as Right Mindfulness, is not included as a separate step. Please see the next section for my analysis of the problem of sammaa-sati, the seventh step of the Traditional Noble Eightfold Path, and Jhaana. Put briefly: I see awareness (which in Buddhist circles is usually called "mindfulness" and understood to be the translation of sati, but which I believe is the translation of jhaana) as covering the whole path and it (mindfulness as an interpretation of sati) therefore cannot, in my mind, be separated into an individual step, just like Right Effort.

The Fourth Difference

There are more steps after concentration. There is a well-established idea that concentration is not the end of the path even though the Traditional Noble Eightfold Path ends with Right Concentration. It seems that a very early attempt made to resolve this conflict is to say or imply that the first two steps are actually the Wisdom that follows Right Concentration[231], but then this contradicts the other well established idea that the path is gradual and to me even makes meaningless the idea of a (gradual) path all together.

If These Are Corruptions In The Texts, How Might They Have Occurred?

In this section I would like to present my evidence to support the theory that "jhaana" originally meant "awareness", "sati" originally meant "remembrance", "ekodibhava/ ekaggataa" originally meant "mindfulness/being-one", "samaadhi" originally meant "concentration" and where each term would fit into the big picture of the path. The use of these definitions in interpreting the Awakened One's teaching has brought the most benefit and been the most satisfactory and integrative explanation for me for the teachings involved. It incorporates seeing that there would be more to both teachings of jhaana, and sati than what is now understood. This understanding has improved my practice to no end. I hope by doing so I also make clear how the Entering the Stream would happen in the First Jhaana, which would support the understanding that Calm and Insight always work together towards liberation.

I suggest that a very popular early presentation of the path was either eightfold (with wisdom, but not detailed) or tenfold (with wisdom detailed as the three knowledges) as above. That the popular early presentation was a 10FP would agree with the texts that seem to rate the tenfold path higher than the Traditional Noble Eightfold Path, the latter of which just stops at Right Concentration. That wisdom was part of the path would agree with the texts that show the Awakened One taught morality, concentration and wisdom, in that order. We would expect wisdom to be given more detail if, as the tradition says, the main difference between the Awakened One's teaching and other teachings was wisdom (or an aspect of it), i.e. if other teachings already knew about morality and concentration then there would be less need to detail them.

From the tenfold path that I have presented above, the first four steps:

1. Association with the wise,
2. Listening to them,
3. Reflecting on what they say and
4. Testing it;

would have been exchanged for the detailing of morality as:

1. Right Thought,
2. Right Word,
3. Right Deed, and
4. Right Livelihood

very early on in the development of Buddhist teachings. This might have been due to a need to emphasize morality to those who were already in a spiritual community trying to live the Holy Life, i.e. those that were already fulfilling the first four steps, i.e. the mendicants and who might have been failing in the area of morality. This would agree with the point made above that the Traditional Noble Eightfold Path seems to be only taught to mendicants. Right Liberation would have been turned into a step in order to keep the number of items of the path to 10 that would have become well established by that time.

Then the meaning of Right Effort, Sati and Jhaana became confused or lost. The first two of these three became separate steps. Even though the meaning of the Jhaana Teaching was vague or lost the study mendicants knew the Jhaayins practiced meditation and so identified it as Right Concentration. I suggest the ground for this was that concentration is the fifth factor of the Jhaana,

that is, onepointedness, being-one or mindfulness (ekodibhava/ekaggataa). So two definitions of Right Concentration evolved. The simpler original one and this new complicated one. Then the three knowledges were then summarized as the one step of Right Insight to maintain the number of items of the path to 10.

Then as the meaning of Right Insight or wisdom was lost and the majority of people maintaining the texts were not experiencing full liberation, the last two steps of the traditional tenfold path were not focused on and only the Noble Eightfold Path was proclaimed.

This table would depict the transformation:

<table>
<tr><th>Original Tenfold Path</th><th>Transitional Tenfold Path</th><th>Traditional 8F/10F Path</th></tr>
<tr><td>1. Assoc. with the wise</td><td></td><td></td></tr>
<tr><td>2. Listening to them</td><td></td><td></td></tr>
<tr><td>3. Reflecting</td><td></td><td></td></tr>
<tr><td>4. Testing</td><td></td><td></td></tr>
<tr><td>5. Right View</td><td>1. Right View</td><td>1. Right View</td></tr>
<tr><td rowspan="5">6. Morality

(Four Right Efforts)</td><td>2. Right Thought</td><td>2. Right Thought</td></tr>
<tr><td>3. Right Speech</td><td>3. Right Speech</td></tr>
<tr><td>4. Right Action</td><td>4. Right Action</td></tr>
<tr><td>5. Right Livelihood</td><td>5. Right Livelihood</td></tr>
<tr><td>(Four Right Efforts)</td><td>6. Right Effort (singular)</td></tr>
<tr><td>(remembrance as part of the eighth step below and The Four Foundations leading to it (as a separate presentation of the path); mindfulness as ekodibhaava; awareness as jhaana)[232]</td><td>(remembrance and mindfulness)</td><td>7. Right Sati (mindfulness, The Four Foundations being the development of this, the seventh, step)</td></tr>
<tr><td>7. Concentration (the simple definition)</td><td>6. Right Concentration (the simple definition)</td><td>8. Right Concentration (the four ruupa-jhaana)</td></tr>
<tr><td>8. First Knowledge</td><td>7. First Knowledge</td><td rowspan="3">9. Right Insight</td></tr>
<tr><td>9. Second Knowledge</td><td>8. Second Knowledge</td></tr>
<tr><td>10. Third Knowledge</td><td>9. Third Knowledge</td></tr>
<tr><td></td><td>10. Right Liberation</td><td>10. Right Liberation</td></tr>
</table>

In this table we see two opposite trends both of which would have been based on misunderstanding of the items involved. First we see the **Four** Right Efforts being simplified to **one** Right Effort. Secondly we see a simple definition of concentration being made complex.

In the Paasaadika Discourse the mendicants were encouraged to lay The Thirty Seven Wings of Awakening (Bucknell's List 50) "side by side, comparing meaning with meaning and expression with expression, so the Holy Life would last for a long time". It does not give the details of what each of the seven groups are that make up the 37 items. In the Sam.yutta Nikaaya 43.5-11 each of the seven groups are each said to be "the path that goes to the uncompounded" (the end of greed, hatred and delusion). I see no reason for this type of study to end with The Thirty Seven Wings of Awakening. Bucknell and I have continued on with it and it has proven to be very beneficial. I would say that such things as the above changes could have easily happened through not carrying on with this kind of study. Now that corruptions have made there way in, we have a big challenge to sort out how it might have been, but the method to do so seems to have been supplied by the Awakened One already, as above.

We have seen that Right Effort would cover the whole path and the text above indicates that this is so, since it calls the four Right Efforts "the path to the uncompounded". This would mean that Right Effort could not be seen as an individual step. Five of the seven groups that make up The Thirty Seven Wings of Awakening traditionally have effort as an individual step. The two last groups seem to have had one other factor discounted to make room for effort in the traditional numbering. Bucknell pointed out to me in conversation that in the Paali Seven Limbs Of Awakening "happiness" seems to have been subordinated to the place of a brief prelude to concentration rather than as a separate item as in other lists in the Paali. In the Traditional Noble Eightfold Path "wisdom" seems to have been left out all together and later identified with Right View and Right Thought. If the total number of items over the seven groups was originally 37, then the other three groups (the Four Bases of Power, the five Faculties and the five Strengths) would have had another item in them instead of effort too. Maybe the item was different in the last two of these three lists. If so that would explain why they were both included.

The Chinese texts are interesting regarding the position of "sati" in the list of Seven Limbs of Awakening. "Sati" is often given as the first of the "Seven Limbs of Awakening" in the Paali. Bucknell has pointed out to me in conversation that in the Chinese versions of these seven, "sati" appears in different places ranging almost from the very beginning to the very end. I take this as evidence showing the development of the change in the use (meaning) of the term and its relevance as a teaching or part of the teaching. He suggested that "sati" may have been put in later and "sukha" subordinated to keep the items to number of seven which would have been well known very early, but above I suggest effort was put in later, not sati. I also suggest that this devaluing of happiness (sukha) mirrors the interpretation of the First Noble Truth as "Life is suffering".

Here is a comparison of the 37 items. The numbers before each item indicate the traditional sequence. The * indicates the item is out of traditional sequence. It is interesting to note that: "bhaavanaa", the third of the four Right Efforts, links well with mind and concentration and in the tradition "bhaavanaa" is generally understood to be "meditation"; and all occurrences of sati, i.e. from the Five Faculties and Strengths, the Seven Limbs of Awakening and the Traditional Noble Eightfold Path, seem to be misplaced. The list I suggest has the most number of items misplaced is the Seven Limbs of Awakening.

Four Foundations of Remembrance (sati-pa.t.thaana)	Four Right Efforts (padhaana)	Four Bases of Power (iddhi-paada)	Five + Five Faculties and Strengths (indriya, bala)	Seven Limbs Of Awakening (bojjhan.ga)	Traditional Noble Eightfold Path (ariya a.t.than.gika magga)
1. Body (kaaya)	1. Avoid the unwhole-some (sam. vara)		1. Faith (saddhaa)		(Assoc. with the wise)
					(Listening to the wise)
					(Reflecting)
2. Sensation (vedanaa)				4. Zest (piiti)	
		1. Will (chanda)			(Testing)
					1. Right View (s. di.t.thi)
	2. Abandon the unwhole-some (pahaanaa)			5. Calm (passaddhi) Happiness (sukha)	(Morality - siila): 2. Right Thought (s. san.kppa) 3. Right Speech (s. vaacaa) 4. Right Action (s. kammanta) 5. Right Livelihood (s. aajiiva)

		(2. Viriya)	(2. Viriya)	(* 3. Viriya)	(6. Right Effort - sammaa vaayaama)
				* 7. Equanimity (upekkhaa)	
3. Mind (citta)	3. Develop wholesome (bhaavanaa)	3. Mind (citta)	4.	6. Concentra-tion (samaadhi)	8. Concentration (s. samaadhi)
4. Processes (dhammaa)	4. Maintain wholesome		* 3. Remem-brance (sati)	* 1. Remem-brance (sati)	* 7. sammaa sati
		4. Analysis	5. Wisdom	* 2. Investigation of Processes (dhamma-vicaya)	- (Wisdom - sammaa nyaa. na)

The quote on page 39 shows clearly that "Investigation of Processes" (dhamma-vicaya, the item traditionally listed as the second of the Seven Limbs Of Awakening) is (part of) Wisdom and interestingly that it equates it with the Faculty of Wisdom and the Power of Wisdom, which is why I have put them all (along with Analysis-viimamsaa) in the same row on the table above.

If the word "dhamma" were understood as "saasana/teaching" then "dhamma-vicaya" would be taken to mean investigation of the Teaching and "sati" (in its older meaning of remembrance) of the Teaching would be needed before any such investigation. It is not difficult to see how this would then link to the extra four steps of the path that I have identified as the Path of Stream Entry, for investigation of the teaching would be needed there. On the other hand if the word "dhamma" were understood as "processes" (the patterns underlying mental states) then "dhamma-vicaya" would be taken to mean investigation of processes and links well with the Fourth Foundation of Remembrance. The teaching (saasana) is something external to us, but processes (dhammaa) are something internal that we can see anytime. The remembrance in the second case would be of our previous experiences and how they came to be.

The following table compares the Traditional Noble Eightfold Path or 10FP with my suggested original. The number after the slash, if any, indicates the Traditional Noble Eightfold Path or 10FP position, note that I have not changed the order of the positions (the sequence of the steps). **The major difference is after -/5 where the Traditional Noble Eightfold Path: has Right Effort (-/6) and Right Sati (interpreted as Right Mindfulness -/7), but:

The Awakened One has said many times that morality (6/2-5) leads to concentration (7/8), not Right Effort -/6) or Right Sati (-/7).

I see effort starting at 1/- for it takes effort to associate with the noble ones (the wise) and not to associate with fools,

To me remembrance (sati's -/7 original meaning) is part of 8/9 Right Insight and

The tradition says Concentration is the whole Jhaana Teaching instead of the one jhaana factor of "mindfulness/ekodibhaava". This goes against the simple earlier definition as in the table.

<table>
<tr><th colspan="3">The Fourth Noble Truth - The Path to the Ending of Stress For Me
Compared with the Traditional Noble Eightfold Path</th></tr>
<tr><td colspan="3">1/-. Associating with Noble People (people who have Right View)</td></tr>
<tr><td colspan="3">2/-. Listening to the true process</td></tr>
<tr><td colspan="3">3/-. Wise reflection "Will it harm myself or others?"</td></tr>
<tr><td colspan="3">4/-. Practising the process in accordance with the process</td></tr>
<tr><td>5/1. Right View</td><td>The Four Noble Truths</td><td></td></tr>
<tr><td rowspan="4">6/2-5**. Morality/
Ethics</td><td>-/2. Right Thought:</td><td>Not to harm myself or others: renunciation, non-ill-will, non-harming</td></tr>
<tr><td>-/3 Right Word</td><td>Avoid lying</td></tr>
<tr><td>-/4 Right Deed:</td><td>Avoid: killing, theft, sexual misconduct</td></tr>
<tr><td>-/5**. Right Livelihood</td><td>Developing a livelihood/lifestyle that avoids the above</td></tr>
<tr><td>7/8. Concentration</td><td colspan="2">Any concentration with the previous path factors</td></tr>
<tr><td rowspan="3">8/9. Wisdom</td><td rowspan="3">8/9. Right Insight: Three Knowledges:</td><td>Knowledge of Remembrance of previous dwellings/births</td></tr>
<tr><td>Knowledge of beings' rise and fall according to their actions (including intentions)</td></tr>
<tr><td>Knowledge of the destruction of the tendencies (greed hatred and delusion)</td></tr>
<tr><td colspan="3">(-/10.) Right Liberation</td></tr>
</table>

Norman Joseph (Jou) Smith

What Might Be "Mindfulness" Or "Awareness" In The Texts? Or The Problem of Sati and Jhaana

[233]

Jhaana (झान) in Paali and Dhyaana (ध्यान) in Sanskrit when to China and was called Chan2 (禪) and then went to Japan and was called Zen. Obviously it was an important teaching to have a whole school of Buddhism named after it. Jhaana is spoken of so much in the Paali texts, I would say that nearly every second or third discourse in the Long and Middle length collections at least, mentions it with elides (…), if not elaborates the whole teaching. For example:

> There are Cunda, these four kinds of life devoted to pleasure, which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquility, to realization, to awakening, to extinguishment[234]. What are they? Firstly a mendicant, detached from all sense-pleasures, detached form unwholesome processes, enters and remains in the first jhaana, …the second jhaana, …the third jhaana, …the fourth jhaana, These are the life devoted to pleasure, which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquility, to realization, to awakening, to extinguishment. So if the wanderers from other sects should say that the followers of the Sakyan are addicted to these forms of pleasure-seeking, they should be told: "Yes", for they would be speaking correctly about you, they would not be slandering you with false or untrue statements[235].

On the other hand, in modern interpretations of the Awakened One's teaching and especially meditation, sati is emphasized much more than the extent to which the Awakened One did according to the texts and the four form-states (ruupa-jhaana), as above, are downplayed.

Early on two groups of mendicants formed, the Jhaayins and the Dhamma-Zealots[236]. By that time the use of Dhamma as Teaching had probably become well established, for the latter group of mendicants are considered to be scholars. It would have been some of the former group that went to China with the teaching of Jhaana/Chan2/Zen. Those in the former group were meditaters and meditation, which is experiential, is a big feature of the Chan2/Zen teaching. It would seem that those meditaters would have focused on the experience/practice/spirit of the teaching, which is the final authority in the Awakened One's teaching. On the other hand the Dhamma-Zealots would have focused on the theory/letter, which is necessary to develop Right View, a proper understanding of the teaching in order to practice rightly. Fortunately the Awakened One is said to have taught perfectly in *both* the letter *and* the spirit[237] and it is possible to avoid both exclusive extremes and have theory and practice as an integrated whole. This is what one would expect of the Middle Way which is supposed to be the way which avoids extremes rather than being a balance between them.

As time went on the Dhamma-Zealots would have lost the meaning of the Jhaana Teaching and tried to find a place in their understanding of the Awakened One's teaching for awareness, which they would have known was a very important feature, maybe even the essential feature. Since they maintained the oral tradition of passing on the texts, which would include memorizing them, sati, in its more original meaning of memory[238] would have been very important to them. So it would be natural for them to try to find a place in sati (remembrance) for the important teaching of awareness.

The Jhaayins also, after some time, would have lost the full view of the scope of the practice of awareness due to not having or not referencing the texts. If a teaching is only based on experience and one's experience is limited, then one can only teach to the extent of one's experience. If one does not know that there is more, one will naturally stop at that limit. As is usual, when two groups arise in opposition to each other, which is what is indicated by the discourse mentioned above, they judge what the other holds as irrelevant or not very important and what they themselves focus on as more important and they do not wish to look at what the other says, or at least not in depth. This would be due to the fetter of maana or comparison/measure/conceit, which is overcome towards the end of the path.

Bucknell's analysis (1984) has provided what seems to be the direct path to liberation as seen in his List 7[239]. Let us detail Items A, B, C, D and E-H according to the definitions of List 1 from the MAHAA-satipa.t.thaana-sutta. Adding the details of the second last stage of List 2 (that is, Right Knowledge) from his comparisons of lists and the last stage Right Liberation from his List 2 gives us the most detailed description of the path as follows:

Item	Details
A	Right View (theoretical knowledge and faith) Right Thought
B	Right Action Right Speech Right Livelihood
C	Right Effort (avoid and stop unwholesome states, develop and maintain wholesome ones)
D	Right Sati of the: body sensations formations processes
E-H	Right Concentration: 1. Reason and Investigation, Zest, Happiness 2.Zest, Happiness, Being-one 3.Being-one, Equanimity, sati and Clear Comprehension (sampajannyya) 4.Equanimity, sati and Purity
I-K	Right Knowledge: 1.Pre-habitation-remembrance (anussati) 2.Beings' rise and fall 3.Destruction of the cankers
L	Right Liberation

When we look closely we find illogical sequencing and much repetition. I have already looked at Right View, Thought, Speech, Action and Livelihood above and found them logically sequenced, though I place Right Thought as part of morality. On page 73 I gave the reasons why I consider the traditional position of Right Effort, Item C, to be illogical. On page 76 I showed how Right Liberation would have become a step when logic would tell us the goal would not be a step. Avoiding the illogical sequencing so far and adding the four items previous to Bucknell's Item A, we come to the series seen below:

Item	Details
1	Associating with the Wise
2	Listening to what they say is the path
3	Considering if it would harm myself or others
4	Testing their path
A	Right View
B	Right Thought Right Action Right Speech Right Livelihood
D	Right Sati of the: body sensations formations processes
E-H	Right Concentration: 1.Reason and Investigation, Zest, Happiness 2.Zest, Happiness, Being-one 3.Being-one, Equanimity, sati and Clear Comprehension (sampajannyya) 4.Equanimity, sati and Purity
I-K	Right Knowledge: 1.Pre-habitation-remembrance (anussati) 2.Beings' rise and fall 3.Destruction of the cankers

The repetition of "sati" has still not been considered. Sati is usually translated as "mindfulness", but in this chapter I am going to refer to it as "awareness".

It is known in experience that awareness is needed from the very beginning of the path and all the way along to the end. So the fact that it appears in different places would not be surprising. We have seen above that it appears in different places of the Chinese version of the Seven Limbs of Awakening and this might be taken to reflect the high number of misplaced items in the Paali version as seen above. This could be seen as an emphasis of its importance. We have a problem though in reconciling experience with the texts. It is usually in considering what "sammaa sati" is, that the path is not explained as a gradual step-by-step path. This is a major problem to me for the texts clearly state that

it is a gradual step-by-step path. The other major problem is (iirt) the Awakened One spoke so much about Jhaana and so little about Sati. I suggest that this and the meaning of the Jhaana Teaching are two very important and related issues that need clarification.

"Sati" is repeated in four positions in the list above. The first is the common seventh place of Lists 1 and 2, which may have been the reason for the choice of the translation as "mindfulness" since one would expect this quality in the concentration, which follows it in the list, and this is where I suggest it has a place, but as "ekodibhaava". It is actually given as such a quality in the following step, the jhaana series, which is the traditional (and more complicated) definition of concentration. Two other positions are a logical continuance from (ruupa-) jhaana three to four. The last is the position in the third super-knowledge, but admittedly it is in a derivative word "anussati".

Now we find two definitions of Right Concentration in the texts, what seems a simpler one of ariya-samaadhi as any concentration with all the associated previous factors of the path[240] and the complex one of sammaa-samaadhi setting out the Jhaana Teaching as above from the MAHAA-satipa.t.thaana-sutta. Now are these two definitions complementary or contradictory? If they are contradictory we would have to conclude that one or the other was wrong. The simpler definition of concentration shows the inter-relatedness or inter-dependence of concentration on the previous factors of the path which has been seen in Bucknell's analysis, i.e. that the path is cumulative up to concentration. This inter-relatedness in the path is seen more specifically in the positive forms of Dependent Arising found at List 51 and List 43. The simpler definition is actually saying that the factors constituting concentration are just the previous factors of the path. So for the two definitions to agree we would expect the same situation in the Jhaana Teaching.

As we see in the details of the four (ruupa-) jhaana above, there are nine factors (jhaananga)[241], but only the first six are commonly given (usually as five, combining the first two[242]): reason (vitakka), investigation (vicaara)[243], zest (piiti), happiness (sukha), being-one (ekodibhava) and equanimity (upekkhaa). The three following these are, sati – usually interpreted as "mindfulness", clear comprehension (sampajannyya) and purity (pari-suddhi). The jhaana factors have an appropriate sequence if we see their equivalence to other factors of the path at large.

The reason (vitakka) of the first jhaana consists only of wholesome thought; this is indicated by the common preamble to the first jhaana, which states that the practitioner is "free from sense desires and unwholesome processes". For someone to listen to another they must be "free from sense desires and unwholesome processes" too, that is, the must be reasonable. We have seen above that reason (vitakka) is similar to the definition of Right Thought (sammaa-san.kappa)[244], but different in that Right Thought extends from Right View which itself is based on personal experience. The vitakka of the first Jhaana is not experiential, but only theoretical. It is useful to note here that "investigation" (vicaara) usually occurs in unison with "reason" (vitakka) and can be seen as an extension of it, just like an investigation for the promoting of harming of self or others, which would not be the action of the Awakened, would be a natural consequence of associating with the wise and listening to what they say is the path to Awakening.

The next jhaana factor is zest (piiti). Zest would be a natural response on having found a teaching that would seem to show the way out of stress. One would be very interested in investigating and practising it. Happiness would also ensue any such investigation that one found to be accurate and this links well with the fourth position in the jhaana sequence being taken by happiness (sukha). This is also appropriate when we consider that in keeping the precepts one is said to develop "freedom from remorse" (avippa.tisaara) and a happy bourn is said to ensue. So its position in respect to morality is appropriate. Happiness is spoken of as "bodily" (sukhan. ca kaayena) in the description of the third jhaana, which corresponds with the fact that the precepts are regarded as bodily restraints (or as seen in Bucknell's analysis, they are equivalent to bodily culture, kaaya-bhaavanaa).

If any occurrence of zest is actually one and the same thing, then the zest of the Limbs of Awakening is also the zest of the First Jhaana. This would agree with the summary of the path as Calm and Insight where Calm is associated with the Four Form States (ruupa-jhaana - identified as Right Concentration in the Traditional Noble Eightfold Path) and it would confirm that BOTH Calm and Insight are needed to reach the goal. This would also mean that where there is zest there is the first jhaana and this is interesting in looking at this quote:

> And how does there come to be gradual training, gradual practice, gradual progress? Here one with faith (in a teacher), visits him; when he visits him, he pays respects to him; when he pays respects to him, he gives a ready ear; one who gives a ready ear, hears the process; having heard the process, he memorizes (dhaareti) it; he examines the meaning of the teachings he has memorized; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zest springs up in him; when zest has sprung up, he applies his will; having applied his will, he scrutinizes; having scrutinized, he strives; resolutely striving, he realizes with the body the truth and sees it by penetrating it with wisdom[245].

So here we see someone who had approached a teacher and had fulfilled each of the steps above to the point of zest would, by that time at least, be in the First Form Jhaana. Such would be the case for those who realize Stream Entry on hearing a discourse from the Awakened One or an Awakened Disciple.

This might give the impression that the first jhaana could be experienced by those not yet with Right View (those only on the Path to Stream Entry not yet having attained the Fruit of Stream Entry). The above text identifies Faith-Followers as ones liberated-by-faith and they are at an earlier stage than the next who are called Process-Followers, or ones with a reflective acceptance of those teaching proclaimed by the One-Thus-Come[246]. This agrees with the gradual steps listed above, appearing on the following page of that text. Nyaa.namoli and Bodhi say that the Commentary to the Majjhima identifies these two types as individuals on the Path of Stream Entry[247]. The Discourses and Discipline illustrate numerous instances of people becoming a Stream Enterer, by listening to the Buddha's Discourses[248]. We are told about the person who is saved by the Process: "for he has listened (savanena), he has done much learning (bahusacca), he has penetrated view, he wins partial release, and the ear for the Process (Dhamma-sota) saves this person" [249]. So here we see again a lot of similar expressions to the ones we are looking at above.

The list of stages and the seven types of Noble People in the above quote fit in very well with the four steps I have identified as the Path to Stream Entry above. Please see the next table.

The text indicates that the difference between those Liberated-by-Wisdom and those Liberated-in-both-ways would not be all the (eight) Jhaana, but only the LAST four (aruupa, formless or immaterial) jhaana, those that are experienced in trancelike states. That is, even those Liberated-by-Wisdom (Insight) have Jhaana (Calm), but only the FIRST four, the ones that I am reinterpreting as dealing with, or occurring in, everyday life. The commentaries contradict this, saying that those that attain arahantship as a "dry insight meditater" (sukha-vipaassaka) do not have all the first four jhaana (ruupa-jhaana). This would be based on a few texts that indicate the first jhaana is enough, but these go against the majority of texts[250]. It is only the other type of practitioner that has all four[251].

M 70 – the gradual path	M 70 - seven Noble People[252]	S 55.55
one with faith (in a teacher)	Faith-follower	
visits him (the teacher)		Associating with the Wise
pays respects to him		
gives a ready ear		Listening to what they teach
hears the Process		
memorizes it (dhaareti)		
examines the meaning of the teachings he has memorized		Considers if it will harm oneself or others
gains a reflective acceptance of those teachings	Process-follower	
zest springs up in him	Liberated-by-faith	
he applies his will		
he scrutinizes		
he strives		Tests that teaching
he realizes with the body the truth and sees it by penetrating it with wisdom	Attained-to-view Body-witness Liberated-by-wisdom Liberated-in-both-ways	(Attains Right View and the rest as above).

This presentation suggests that as one develops the gradual path, one moves from "being" one kind of person to the next until one ends being all together when one "realizes Arahantship". This is against the suggestion by Nyaa.namoli and Bodhi (1995) in their endnote 273 on page 1211 (based on the Commentary and later texts) that the Process-follower becomes the one Attained-to-view and the Faith-follower becomes the one Liberated-by-faith. Such an understanding would mean either would not have (or develop) the qualities of the other. All those that realize the Fruit of Stream Entry are supposed to eradicate the first three fetters and attain Right View, which would mean they **all** become Attained-to-view.

Another discourse[253] uses some different terms (the usual ones of the Theravaadin Tradition) for the Noble People and classifies them by the fetters they eradicate, if any. It makes a distinction between the first two in the table above and identifies one other class of person. This table shows the differences.

<table>
<tr><td>Seven Noble Ones
M 70 = M i 477-480</td><td>Six Noble Ones
M 22 = M i 141-2</td><td colspan="2">Qualities of Noble Ones[254]</td></tr>
<tr><td></td><td>Those with faith in me and love[255] for me[256] are headed for heaven</td><td colspan="2"></td></tr>
<tr><td>Faith-follower (no taints destroyed)</td><td rowspan="2">Faith-follower and Process-follower are headed for extinguishment</td><td colspan="2"></td></tr>
<tr><td>Process-follower (no taints destroyed)</td><td colspan="2"></td></tr>
<tr><td>Liberated-by-faith (some taints destroyed)</td><td rowspan="2">Stream Enterers with three fetters abandoned are bound for extinguishment</td><td rowspan="3">Perfect</td><td>Right Thought</td></tr>
<tr><td>Attained-to-view (some taints destroyed)</td><td rowspan="2">Right Speech</td></tr>
<tr><td rowspan="2">Body-witness (with four form (-less? 257)-jhaana)</td><td>Once-Returners with three fetters abandoned and having attenuated lust, hate (the next two fetters) and delusion (the last fetter) are entering only once to this world to make an end of stress</td></tr>
<tr><td>Non-Returners with the five lower fetters completely abandoned, they appear spontaneously (in the Pure Abodes) to end the taints</td><td colspan="2">Perfect Morality [above plus Right Action] and Perfect Concentration</td></tr>
<tr><td>Liberated-by-wisdom (only with first four jhaana, none of the next four formless-jhaanas)</td><td rowspan="2">Worthy Ones with all taints destroyed have no round for manifestation</td><td colspan="2" rowspan="2">Perfect Morality, Perfect Concentration and Perfect Wisdom</td></tr>
<tr><td>Liberated-in-both-ways (with all eight jhaana)</td></tr>
</table>

We have seen above that zest, happiness and equanimity could be identified as items of the Seven Limbs of Awakening and it is interesting that they have the same sequence as there as they do in the Jhaana Teaching. I take them to be the very same factors and that this indicates that the Jhaana Teaching had a much higher status than what it does now.

It is also interesting to note that in the table on page 86 "memorizing (dhaareti) the teaching" is part of the lead up to Right View. Dhaareti literally means "he holds" and so can be seen to relate in meaning to the original meaning of sati, that is "memory". So maybe this is how sati became an earlier step in the path. Before Right View memory is directed to the teaching, an external thing. After Right View, memory is a part of Insight practice (looking within), directed to one's past experience, an internal thing. This would account for its place being shifted along the whole range of steps, as seen in the Chinese Limbs of Awakening. We have seen how Right View also could have been mixed up with Right Insight in a similar way.

This brings us to concentration, which in the jhaana series is given as being-one-with (ekodibhava) and often given in later treaties as onepointedness (ekaggataa). The latter term seems to reflect more of an absorptive state (tending away from daily life) where the former term simply means the mind is focused on the task at hand without the seemingly ceaseless mental chatter as a backdrop. The last of the common jhaana factors, equanimity (upekkhaa), shall be discussed below.

Avoiding the illogical sequence we come to the sequence seen in the middle column below, which is compared to the first five jhaana factors (jhaananga) in the right column:

Item	Details	Jhaana (Items E-H) Factors
1	Associating with the Wise	
2	Listening to what they say is the path	Reason
3	Considering if it would harm myself or others	Investigation
4	Testing their path	
A	Right View	Zest
B	Right Thought Right Action Right Speech Right Livelihood	Happiness
D	Right Sati of the: body sensations formations processes	
	Right Concentration	Being-one
I-K	Right Knowledge: 1.Pre-habitation-remembrance (anussati) 2.Beings' rise and fall 3.Destruction of the cankers	

Disregarding Right Sati for the time being we may note that 2 familiar triads are found here: kaaya-, vaci- and mano-kamma (List 5) in Right Action, Right Speech and Right Concentration; and siila, samaadhi, pannyyaa - morality, concentration and understanding (List 3). In this case concentration (samaadhi) can only be seen as a collection of factors, a dhammak-khandha, in the sense of the simpler definition, and those factors would be all the preceding factors of the path. This may support our suspicion that the dhammak-khandha, or at least the definition of samaadhi-dhammak-khandha, is not an original teaching.

It is interesting to note that in equating sammaa-samaadhi with ekaggataa one would expect the simpler definition of sammaa-samaadhi to apply to ekaggataa and in traditional meditative texts it can be seen that these factors are sequential just as we have found the path to be up to sammaa-samaadhi.

There are still four other factors of the Jhaana teaching not yet accounted for: equanimity (upekkhaa), sati, clear comprehension (sampajannyya) and complete purity (pari-suddhi), which we will now examine in turn.

We have come across equanimity in Lists 10 and 13 as the last of the sublime abidings (brahmaa-vihaara) and in Lists 44, (and List 50) as the last of the Seven Limbs of Awakening in Bucknell's analysis. As we noted, these lists can be seen as representations of the path or part thereof, so it is noteworthy to find that equanimity comes last in these cases, which correlates with the jhaana sequence in that equanimity is placed so late. The fact that it is followed by sati, sampajannyya and most of all pari-suddhi is also noteworthy because it shows, as one would expect, that equanimity as freedom from reactions through desire for and aversion to physical and mental objects (ruupa) is not the end of the path and one searching for true happiness should be careful not to get caught there[258].

The Awakened One taught that true happiness (awakening) is freedom from greed hatred AND delusion, so in experiencing equanimity one should be careful not to attach to it thinking it is the end, but rather in recalling (sati) the present or previous experiences of that state one would consider the way one is dealing or dealt with them and clearly comprehend (sampajannyya) that state of mind and not come to attach to it. The position equanimity would occupy in the path is indicated by it being classified as a mental feeling (san.khaara). See the Discourse on Many Types of Feelings for classification of bodily and mental feelings. It is interesting to note the order. It is as one would expect. A lot of painful bodily sensations would have been attenuated through zest and happiness from having found a path and developing morality. In this regard a person on the path is said not to arise in a lower realm that is dominated by stress (dukkha). As one develops mental qualities, grosser physical qualities drop off, even nice or pleasant ones. So equanimity would be left. Having equanimity one would not get caught up in those pleasant and painful feelings of the body and mind and so could be focused and concentrated.

In considering the second term, sati, it is useful to note the simpler older definition given by the Awakened One as "memory" or "remembrance" [259]. It has still retained some of its meaning in the Hindu Sanskrit tradition, as "oral tradition", and in some Paali texts. Two examples of the retention of this meaning in the Paali are in List 26 where sati is found immediately before wisdom (without concentration), but is defined as "memory" or "remembrance" and at List 52. These in themselves point to "sati" in the fourth position as the most original. The fact that the Awakened One used "sati" in the sense of remembrance is indicated at another place[260] too, where he shows that the five hindrances are the causes of faulty memory.

If the fourth position of sati is the most original, and if the Awakened One only taught stress and its ending, then:

1 We would expect the five hindrances to be an exposition of the path (or a major part thereof) since it is recorded that on occasions he spoke only of the hindrances[261]. (Obviously the five hindrances are set in a negative context, like the well-known first half of Dependant Origination and the list of ten fetters. (We could call it the "negative Dependant Origination" for ignorance would set the negative context.)), and
2 Finding the eradication of the five hindrances preamble before the Jhaana Teaching would then be another example of a list of stages being embedded, possibly through the unclear difference between samaadhi and jhaana, (itself enhanced through embedding).

It is not so difficult to demonstrate that the five hindrances (panca niivara.na) could be a list of stages on the path. Let us look at the five in turn. They are: sensual desire (kaamachanda), ill will (byaapaada), sloth and torpor (thiina-middha), distraction and remorse (uddhacca-kukucca) and doubt (vicikicchaa)[262].

One would have to give up sense desires for a while to listen to the wise, but we have also seen how giving up **the desire for** sense pleasures (renunciation-nekkhamma) and ill-will are the opposite of Right Thought (sammaa-san.kappa). It is obvious that effort to abandon the unwholesome would be there in developing morality, but also that zest would be there on attaining Right View so sloth and torpor would not be. This mutually exclusive relationship is also apparent with concentration and distraction and remorse. On the surface comprehension would seem to replace doubt, but Right Comprehension (s. sampajannyya) would come after Right Remembrance (s. sati) and since (iirt) the Awakened One has said that these five hindrances obstruct memory, we would expect doubt to come before Right Remembrance. Finding a place for doubt earlier in the sequence is not difficult to do if we consider that on entering the path (sotaapanna) one is said to have seven qualities, one of which is unwavering faith in the Triple Gem, and one is said to have given up the first three fetters, personality view, doubt and rites and rituals/ superstition. Therefore doubt would be replaced as one realizes the fruit of Stream Entry, which happens as one develops Right View. The place doubt had been given in the Paali Canon may be related to the identification of Right View and Right Thought (s. di.t.thi and s. san.kappa) with wisdom in the teaching of the three dhammak-khandha which seems to be particular to the Theravada school, as it is elaborated by female mendicant Dhammadinnaa.

The second, again more complex, definition of sati is ascribed to the Awakened One and given in the MAHAA-satipa.t.thaana-sutta as "the Foundations of sati". Four Foundations are detailed: "kaaya-anupassanaa, vedanaa-anupassanaa, citta-anupassanaa, and dhamma-anupassanaa", literally, "looking after the body, sensations, mind and processes". It should here be noted that the word ending of these four Foundations is not -sati or -anussati, which would then involve a repetition and would not give a precise definition in any way. We do find just this situation in one section of the complex definition, that is, "kaaya-gata-sati" is found as part of the First Foundation, kaaya-anupassanaa, the former term is also found as one of ten reflections/recollections[263].

Looking at the Jhaana Teaching as an exposition of the path, the fact that sati comes so late, indicates its proper position is later in the path, at least AFTER concentration - samaadhi, which would be synonymous with onepointedness (ekaggataa). If we take the Jhaana Teaching as the definition of samaadhi this would therefore point to sati in the fourth position, i.e. in the first super-knowledge, as the most genuine and the definition of sati as "remembrance" or "memory" as the correct one.

Lastly, The Four Foundations of sati can be seen as a representation of the path itself (just as the Jhaana Teaching), where watching the body (kaaya-anupassanaa) naturally corresponds with bodily culture (kaaya-bhaavanaa), which has been seen to equate developing morality. Watching

sensations (vedanaa-anupassanaa) comes next and this repeats the observation that in developing morality one becomes free from remorse (avippa.tisaara) and develops happiness (sukha), one type of sensation (vedanaa). These positive sensations naturally leading to concentration are also seen to be called accomplishment of mind (citta-sampadaa) and therefore linking with watching the mind (citta-anupassanaa). The last of The Four Foundations seems the most difficult to account for as a section of the path and this may be due to the confusion surrounding the definition of "dhamma", but a parallel with Right Insight may be drawn.

In the light of this investigation the (Mahaa-) Satipa.t.thaana-sutta could be seen as presenting "the practise leading to sati (remembrance)" that is, the first Super-knowledge, rather than "the practise of sati (mindfulness the seventh step of the Traditional Noble Eightfold Path)". If the former definition is understood the (Mahaa-) Satipa.t.thaana could be understood as the only way (being another varied presentation of the path). The usual translation of the title as "the Discourse on the Foundation of sati" could not be seen as the only way since it is understood that the Traditional Noble Eightfold Path is the only way and "sati" is only the seventh factor in that path and in essence it is only one factor of "the component of concentration" (dhammak-khandha - according to tradition).

The third term missing so far from this discussion is clear comprehension (sampajannyya). These points should be kept in mind in finding an appropriate place:

1 As seen in the analysis it is often linked with sati;
2 When linked with sati, sampajannyya always follows sati, and
3 Its etymological relationship to pajaanaati - to comprehend/realize is clearly seen which leads to one preferred translation of it as "clear comprehension". That it comes after concentration, as do the 3 super-knowledges may indicate that it should be part thereof.

These three points indicate a position for it as part of those three super-knowledges, if sati is understood as the first super-knowledge then (1) + (2) support equating sampajannyya with either the second or the third knowledge and (2) points specifically to the second as seen from its definition. Let us therefore place it as the second knowledge.

This discrepancy is seen in the texts regarding "sati-sampajannyya"; after the question what is sati-sampajannyya is asked, this definition is given:

> ... a mendicant, while going forward or while going back does so with clear understanding (sampajaana-kaarii hoti); while looking straight ahead or while looking elsewhere he does so with clear understanding; while bending or stretching his limbs he does so with clear understanding; while carrying the alms bowl and while wearing the robes he does so with clear understanding; while eating; drinking, chewing and savoring he does so with clear understanding; while urinating or defecating he does so with clear understanding; while walking, standing, sitting, falling asleep, waking, speaking or when remaining silent, he does so with clear understanding.

Followed by the statement that this is "sati-sampajannyya". Only 7 lists contain the term. At List 7 and 8 it is presented fully as above, at Lists 9 and 10 the list is abbreviated by "pe" (etc.), which obscures the situation since, in effect, a definition is not given. Lists 11, 12, 14, and 16 don't have the lead-up question, but are otherwise as Lists 7 and 8. In this "definition" one may notice that sati is not explained at all and sampajannyya seems to be explained as a mode of movement (iriyaapatha[264], part of kaaya-anupassanaa satipa.t.thaana).

The linking of sati and sampajannyya could be viewed in two ways:

1 Either the seventh position in the Traditional Noble Eightfold Path was the original one and this is an attempt to extend the range of sati or
2 This position with sampajannyya is the original position and the moving of sati to earlier stages is through an association of the term with earlier experiences on the path.

Presently the second possibility seems more plausible considering the split between the study mendicants, who would be much involved with trying to memorize (related to the earlier definition of sati) and the meditation mendicants, who would be much involved with the practice of jhaana as encouraged by the Awakened One.

The study mendicants who would have been educated and who would have memorized and eventually written the texts down would be inclined to emphasize sati. Knowing that the practice must come into everyday life the meaning of sati would have been expanded to incorporate the everyday awareness practice, which was part of the Jhaana Teaching. This would easily have led to the changing of sati (remembrance) as the first Super-Knowledge to the sati (mindfulness) that precedes jhaana in the Traditional Noble Eightfold Path. Not understanding the practice of jhaana and emphasizing the practice of "sati", could easily account for the tendency of meditation teachers to agree with the saying that "(Mahaa-) Satipa.t.thaana is the only (or direct) way" conjoined with a down play of the Jhaana Teaching. I have found the Jhaana Teaching to be mentioned only in passing by many meditation teachers who claim to be practising and teaching The Noble Eightfold Path.

Common sense and common experience tells us that: memory will not function properly without concentration, so concentration would come first; and if sati meant mindfulness, the meaning of concentration would then become complicated by having to embed the whole (Mahaa-) Satipa. t.thaana Discourse where sati appears in an explanation of concentration. When "Vipassanaa/Insight" meditation teachers tell us to watch whatever happens in the present moment (be mindful, sati) without reacting, I can find no difference between that and saying concentrate on what is there in the present and have equanimity, which are the two main factors of the fourth jhaana. It is only by disregarding my own experience of (as well as the simpler definition ascribed to the Awakened One of) concentration that ideas like different types of Right Concentration come to me, instead of one type applied more or less constantly or to different objects.

We usually find that the Awakened One gives very precise definitions of terms as he uses them (within this Process-discipline - dhamma-vinaya, which is in accordance with the Eight Thoughts of a Great Man, List 52) and he continues to use those definitions as he says, "without being led astray" [265]. It is often in later writings that another definition evolves (other definitions evolve) e.g. he defined "loka" (world) as the five sense pleasures[266] and that the world was in this fathom long body with its conceptions and mind (mano)[267], whereas later (and earlier) it had been, and still usually is, thought of as the planet earth or a number of realms of physical existence in this external universe, but which we cannot see and so the element of mysticism is introduced; another example is the change in use of siila (morality): traditionally the five bases of training/training precepts (panca-sikkhaa-pada) are called the five virtues or moralities (panca-siila), the difference is the same as that between developing/training in morality (siila-sikkhaa) and the accomplishment/attainment of morality (siila-sampadaa). Such carelessness in speech easily can lead the less perceptive to believe they "receive the (accomplishment of the) five virtues/moralities (panca-siila) from mendicants" - a point going against the very heart of the Awakened One's teaching. The change in use/meaning of sati from "remembrance/memory" to "mindfulness" is suspected to be another example of a later development.

The last term in the jhaana series is complete purity (pari-suddhi). We have seen various terms in the final position of lists in Bucknell's analysis some of which are more clearly indicative of the goal than others:

-liberation
(vimutti, Lists 2, 4, 7, 25, 27 to 30, 32, 45)
-canker-destruction-knowledge
(aasaavanam. khaya-nyaa.na, Lists 8, 11, 12, 15, 16, 31, 51)
-understanding
(pannyyaa, Lists 3, 17, 18, (20), 21 to 24, 26, 34 to 37, 46, 47)
-vision and knowledge into liberation
(vimutti-nyaa.na-dassana, Lists 40, 41, 43)
-insight
(vipassanaa, List 6)
-cessation
(nirodha, List 9)
-something more far-reaching and excellent
(uttaritaranca pa.niitataranca List 13)
-illumination
(patibhaana, List 38)
-time-limited-liberation
(samaya-vimokkha, List 42)
-wisdom
(vijjaa, List 48)
-precision
(nippapanca, List 52)

But they all have a high quality about them and rather than going on preconceived ideas as to what the goal is and dismissing any one maybe we should keep them all in mind and thereby possibly come to a greater understanding (even if only theoretical) of the goal itself.

The findings of this investigation may be presented as follows:

Item	Details	Jhaana (Items E-H)				
		Factors	Definitions			
1	Associating with the Wise					
2	Listening to them	Reason	1 (E)			
3	Considering their suggestion	Investigation	1			
4	Testing it					
A	Right View	Zest	1	2 (F)		
B	Right Thought Right Action Right Speech Right Livelihood	Happiness		2	3 (G)	
		Equanimity		2	3	4
	Right Concentration	Being-one		2	3	4
I-K	Right Knowledge: 1.Pre-habitation-remembrance 2.Beings' rise and fall 3.End of the cankers	Remembrance (anussati - Item D) Clear Comp. (Sampajannyya) Complete Purity			3 3	4 4 4

As seen in Bucknell's discussion of List 43, there are four states (gladness-paamujja, zest-piiti, calm-passaddhi, and happiness-sukha) often inserted as a preface to descriptions of concentration (samaadhi), e.g. List 7 and List 51. The three common factors of this and the jhaana sequence are found in the same order, i.e. zest, happiness and concentration. The other two factors are uncommon, but on examination, we find that they are appropriately positioned. Gladness (paamujja) would be a natural consequence of having found the path to awakening (the end of stress) and faith (see List 51); calm (passaddhi) being of a physical nature is a natural consequence of sense-restraint and the general discipline of morality. It is to be distinguished from and expected before the mental calm of concentration.

So keeping in mind this quote:

There are Cunda, these four kinds of life devoted to pleasure, which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquility, to realization, to awakening, to extinguishment (of greed, hatred and delusion). What are they? Firstly a mendicant, detached from all sense-pleasures, detached form unwholesome processes, enters and remains in the first jhaana, ...the second jhaana, ...the third jhaana, ...the fourth jhaana, ... These are the life devoted to pleasure, which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquility, to realization, to awakening, to extinguishment (of greed, hatred and delusion). So if the wanderers from other sects should say that the followers of the Sakyan are addicted to these forms of pleasure-seeking, they should be told: "Yes", for they would be speaking correctly about you, they would not be slandering you with false or untrue statements.[268]

Below is my analysis of the 4 jhaana and how I see they relate to practice and the path, which would seem to be in accordance with the process of the Gradual Path, as the Buddha taught:

> Mendicants, I do not say that final knowledge is achieved all at once. On the contrary, final knowledge is achieved by gradual training, gradual practice and gradual progress. And how does there come to be gradual training, gradual practice, gradual progress? Here one who has faith (in someone), visits them, he pays respect to them; when he pays respect to them, he gives ear; one who gives ear, hears the process [Dhamma]; having heard the process, he memorizes it, he examines the meaning of the teaching he has memorized; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zeal [piiti] springs up in him; when zeal has sprung up, he applies his will; having applied his will, he scrutinizes; having scrutinized, he strives; resolutely striving he realizes with the body the ultimate truth and sees it by penetrating it with wisdom.[269]

Preparation to enter the first jhaana:

Quite secluded from sensual pleasures (of the -first- five senses in the Buddha's teaching), secluded from unwholesome processes [dhammaa], I (the Buddha) entered upon and abided in the first jhaana.

So it seems there is a calming down of unwholesome activities in the prelude to the first jhaana. This signifies to me a transition from practising immorality to suspending this and having a temporary (shaky) morality (situation ethics). This would be why good friendship is the most important external factor and I match this stage as having faith and going to visit a respected person to inquire about the process [dhamma] of enlightenment.

The first jhaana has 4 factors (according to most suttas):
piiti (zest),
sukha (happiness),
vitakka (reason),
vicaara (analysis).

In listening to or reading teachings one develops interest/zest, happiness and is inspired to reflect and investigate them, using such faculties as reason and analysis, which would basically mean study to develop a hypothesis on what the process [dhamma] of enlightenment might likely be that one could test, or to put it another way, questioning if what the respected on is teaching is wholesome: would it harm myself and or others?

Second jhaana has 3 (or 4) factors:
piiti (zest),
sukha (happiness),
samaadhi (concentration) though that could be thought of as (4.) ekodibhaava/ekagataa (onepointedness)

Some texts also have paamujja (joy) and passadhi (tranquility).

So it seems there is a calming down of wholesome activities 4 to 3 factors in transition from jh1 to jh2. Samaadhi/ekodhibhaava replaces the analytical mind. Having developed a hypothesis one determines to test it in experience. One focuses on implementing.

Third jhaana has 6 (?) factors:
piiti (zest),
viraaga (non-sensuality),
kaaya-sukha (bodily pleasure),
uppekkhaa (equanimity),
sati (remembrance),
sampajannyya (clear comprehension).

So it seems there is a new activity 3 to 6 factors (calm + insight indicated by sati-sampajannyya) in transition from jh2 to jh3. By being enthused (zest) and focused on cause and effect in testing the hypothesis in the present [sampajannyya - clear comprehension] one is not caught in sensuality and control/forcing as one had in the past (reference: sati - remembrance), but proper practice has a positive effect on BOTH the mind and the body, therefore we have pleasure in both. Have your cake and eat it.

Fourth jhaana has 3 factors:
uppekkhaa (equanimity),
sati (remembrance),
parisuddhi (complete purity)

So it seems there is a new calming down: 6 to 3 factors in transition from jh3 to jh4. Knowing the process for oneself and how one had not followed it in the past and the consequences of such [sati - remembrance], but can follow it now, one has equanimity. Following the process liberates one from unwholesome mental states as one lives it and completely when one is living it all the time.

Or if we follow the other texts the number of factors goes 4, 5, 6 and 3 to the respective successive jhaana.

How I relate to this generally:

I accept the idea that the Buddha adopted current ideas and practices, but adapted them to fit with his wisdom. The jhaana of his day may have stopped at concentration and that could be why the traditional noble eightfold path stops there, but i think a closer analysis of his definition of the four ruupa jhaana shows that there is much more beyond concentration [ekodhibhaava/ekagattaa].

I take Jhaana as “awareness” to explain why the Buddha spoke so much on it in and so little on Sati (which was also important, but would have had the meaning of remembrance or memory at the time). Sati in modern contexts is understood as “awareness/mindfulness” and as such is rightly put in such a high place as the Buddha put it, but just that I think he called awareness “jhaana”.

Linguists know that words change meaning over time and often loose their original meaning. It is called semantic change and shift and it may happen over hundreds of years. I suggest this is the process of change for sati and jhaana:

memory -> memory and awareness -> awareness
awareness -> awareness and concentration -> concentration

The Jhaana doctrine would have originally been a whole presentation of the path (one of the 50+ that we find in the Paali canon) and one of those teachings whose meaning got lost very early on. Eventually it was identified with right concentration [sammaa samaadhi] by the study monks who had little, or no proper understanding of it. So wherever right concentration [sammaa samaadhi] was

spoken of as a factor in the path the jhaana doctrine got inserted (with the intention of making things clear and maybe honoring the jhaana teaching). This happened in the time of oral transmission, so such a change could be made easily to all memorized texts. (Like a global search and replace using a computer program.)

I could not say the study monks had NO experience of jhaana because I see the first jhaana as study. :-) There had been an earlier simpler definition of right concentration as ANY concentration with the previous path factors (i.e. faith and morality), which would agree with the often heard/read saying that "morality leads to concentration".

The understanding of the four ruupa jhaana seems to shed light on a long standing question regarding how much concentration [samaa samaadhi as defined as the jhaana] that a stream enterer has. I would say one enters the stream in the first jhaana, the first level of awareness which may happen when one is listening to (or reading) an authentic discourse of the Buddha, as we hear happen in the suttas.

In short I see the four ruupa jhaanas matching everyday experience in this way:

jh1 - listening, reading, thinking, study, analysis
jh2 - testing in experience
jh3 - experiencing the results
jh4 - resting from projects (e.g. practising mindfulness of breathing in the sitting posture)

What then of the four (ruupa-) jhaana? Were they scholastic inventions? I see no reason to think so, but rather, simply that in an attempt to ensure the details of the path were fully covered, instruction on jhaana, which originally was an independent exposition of the path and which scholastic mendicants may have misunderstood or not have had much or any experience of, was put as one particular stage, i.e. as the definition of Right Concentration (sammaa-samaadhi). In a few longer lists (e.g. List 7) both sets of stages, the 9 "jhaana factors" and the four "samaadhi factors" are located together, but this shows double repetition and those responsible clearly would not have had experience of the teachings they were trying to compile since both sets can be seen to be lists in themselves as versions of the whole of the path or a greater part thereof rather than just definitions of concentration. So again it seems we find lists of stages in the path being embedded in another list. The simpler definition of concentration incorporates all of the jhaana, not just the first four (the ruupa) jhaana.

Confusion is maintained to this day by mixing up the form-states with the formless states. For example in Nyaa.namoli and Bodhi's translation of the Majjhima Nikaaya talking of one kind of Noble Person it says:

> What kind of person is one liberated-by-wisdom (pannyyaavimuttaa)? Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial (aruupa), transcending forms (ruupaa), but his taints are destroyed by his seeing with wisdom. This kind of person is called one liberated-by-wisdom[270] (1995:p581).

So it says the formless-states are not necessary. The endnote to this quote on page 1272 says:

> Pannyyaavimutta. MA (Commentary to the Majjhima): This includes those who attain arahantship (Worthiness) either as dry-insight meditaters (sukha-vipaasska) or after emerging from one or another of the four jhaanas.

The Commentary on the other hand talks of the "dry-insight meditaters", which are said to be without all jhaana or without all four form-states (ruupa-jhaana). See how the commentary does not state if it is the four ruupa or aruupa jhaana it is talking about? The texts support the idea that the four

formless-states (aruupa-jhaana) are not necessary, but **NOT** that the four form-states (ruupa-jhaana) are not necessary. Even the Traditional Noble Eightfold Path defines Right Concentration as the four form-states.

It seems that there are many traditions in India that still view samaadhi and equanimity as extinguishment, often the phrase "entering Mahaa-samaadhi" used in reference to an enlightened master's passing away understood to be the ultimate freedom and I have spoken to Hindus who refer to equanimity as "nirvana". This supports the idea in the tradition that jhaana (being taken merely as a definition of samaadhi) was practised before the Awakened One realized extinguishment and that they only lead to concentration and equanimity. This may be so, but as we have seen with other teachings/terms, the Awakened One often used them in a way different from the general use.

If this practice is kept in mind and we see the definition of the four jhaana as above, which seems to cover the whole path going beyond concentration, then there is no problem with this traditional view, that is, we are not misled by the common terminology, but understand the higher meaning the Awakened One gave to it and therefore the way he used the term jhaana. Once we understand this we will be closer to finding an appropriate English translation for the term. Since the term sati would be originally "memory" or "remembrance" then the words "mindfulness" and "awareness" used to translate it are free. "Mindfulness" would be a good translation for "ekaggataa" or "ekodibhava". Presently jhaana is looking more like awareness (a broader term) for there are 8 different types or levels, and samaadhi looks more like concentration (a more precise term) as indicated by the simpler definition.

Jhaana as the broader term of awareness fits in very well with my everyday experience. If the four ruupajhaana are about awareness of forms, as in images and shapes both in my mind and from the external environment, I can relate them very well to my everyday experience of planning, implementing plans, enjoying the benefits of my labour and relaxing after the day's work. The question then arises for me: are the things I am planning wholesome or not? Do they harm me, others or both or not? If not, then such activities are wholesome and a part of the path.

It should be noted that the simpler definition of concentration (samaadhi) as ALL the previous path factors, does not tally with the use of the term (samaadhi) as a dhammak-khandha where it is said to include only the two factors immediately preceding it in the traditional order, i.e. Right Effort and Right Sati. This further indicates that its use as a dhammak-khandha is not original.

This is the clearest yet most precise and complete presentation of the path I can come up with working from the results of Bucknell's analysis which gives us our most detailed list. From my own experience I know that clarity and precision work towards ending stress so I am inspired to develop this Eightfold Path (or Tenfold Path if one details the 3 super-knowledges). Apart from this we find that 19 Lists in Bucknell's corpus of lists (3-6, 27-30, 32-36, 38, 43 and 45-48) agree with this presentation. I think it should be kept in mind in this regard that one list may appear in many different discourses.

The two simplest presentations of the path (the Fourth Noble Truth) in the texts are: the one given by the Awakened One in what is considered the first sermon where he said that it is the Middle Way that avoids the two extremes of self-mortification and self-indulgence and in the Dhammapada[271] where he says the following:

Dhammapada Verses 277-9

[272]

English:
All formations are impermanent[273]; whoever sees this with wisdom,
For them stress ends, this is the path to purity.
All formations are stress, whoever sees this with wisdom,

For them stress ends, this is the path to purity.
All processes are not-soul, whoever sees this with wisdom,
For them stress ends, this is the path to purity.

Sanskrit in Roman Script:
Sarve sam.skaaraa anityaa iti, yadaa prajayaa pas'yati
Atha nirvindati du.hkhaani, e.sa maargo vis'uddhaye.
Sarve sam.kaaraa du.hkhaa iti, yadaa prajayaa pas'yati
Atha nirvindati du.hkhaani, e.sa maargo vis'uddhaye.
Sarve dharmaa anaatmaana iti, yadaa prajayaa pas'yati
Atha nirvindati du.hkhaani, e.sa maargo vis'uddhaye.

Paali in Roman Script:
Sabbe san.khaaraa aniccaa'ti, yadaa pannyyaaya passati
Atha nibbindati dukkhe, esa maggo visuddhiyaa.
Sabbe san.khaaraa dukkhaa'ti, yadaa pannyyaaya passati
Atha nibbindati dukkhe, esa maggo visuddhiyaa.
Sabbe dhammaa anattaa'ti, yadaa pannyyaaya passati
Atha nibbindati dukkhe, esa maggo visuddhiyaa.

Paali in Devanaagari Script:
सब्बे सङ्खारा अनिच्चाति,
यदा पञ्ञाय पस्सति।
अथ निब्बिन्दति दुक्खे,
एस मग्गो विसुद्धिया॥
सब्बे सङ्खारा दुक्खाति,
यदा पञ्ञाय पस्सति।
अथ निब्बिन्दति दुक्खे,
एस मग्गो विसुद्धिया॥
सब्बे धम्मा अनत्ताति,
यदा पञ्ञाय पस्सति।
अथ निब्बिन्दति दुक्खे,
एस मग्गो विसुद्धिया॥

Chinese Pinyin and Characters:

zhong4 xing2 fei1 chang2
眾 行 非 常，
shi4 wei2 hui4 jian4
是 為 慧 見，
ba4 yan4 shi4 ku3
罷 厭 世 苦，
cong2 shi4 dao4 chu2
從 是 道 除。
zhi1 zhong4 xing2 ku3
知 眾 行 苦，
shi4 wei2 hui4 jian4
是 為 慧 見，
pi2 yan4 shi4 ku3
疲 厭 世 苦，
cong2 shi4 dao4 chu2
從 是 道 除。
zhong4 fa3 fei1 shen1
眾 法 非 身，
shi4 wei2 hui4 jian4
是 為 慧 見，
pi2 yan4 shi4 ku3
疲 厭 世 苦，
cong2 shi4 dao4 chu2
從 是 道 除。

In summary the one, who knows and sees the impermanence and the stress of formation and sees the processes of the arising and ceasing of the formation will grow tired of stress, which is the path to purity. They seem the simplest so it would be difficult, if not impossible, to complicate them, but at the same time or as a consequence they seem most profound. Maybe even the idea of a set number of steps whether eight or ten was a later development by the scholastic mendicants as an aid in memorization. Maybe this is why the Sutta Nipaata does not even mention the Four Noble Truths, since we have seen that (iirt) the Awakened One said he only taught "stress (the 1st) and its ending (the 3rd)."

Norman Joseph (Jou) Smith

THE 17 VERSIONS OF THE BUDDHA'S FIRST DISCOURSE

Introduction

275

The Paali name of the discourse said to be the first of the Buddha's many, is called the Dhammacakka-Pavattana-Sutta. It is held in very high esteem in Buddhist countries. In the great majority of its versions it contains an analysis of the Four Noble Truths, which are accepted by all schools of Buddhism as the teaching of the historical Buddha. At present we find many versions of this text with many shared features. N Aiyaswami Sastri (1938) examined eleven texts considered to be versions of the first discourse of the Buddha. He, as most people, did not class the Paali discourse immediately following the one generally held to be the first discourse of the Buddha, or the discourse on the two extremes in the book of the twos in the Chinese Ekotaraagama as other possible versions, despite the fact that he suggests a reason for the different versions could be that the Buddha himself may have delivered it more than one time and in varying formats (p. 475). Sastri compares the different versions, but he only tries to explain some of the differences briefly.

It seems Sastri was not aware of the three other Chinese versions and another Sanskrit version has been found in Central Asia since Sastri's examination. In this paper I would like to have a closer look at the differences of the 11 texts Sastri identified as versions, plus the two he did not, which would have been available at the time, plus the other three Chinese texts and the new Sanskrit text already accepted as versions. This means we have 17 texts from all currently available sources that may be versions of the first discourse of the Buddha. I also intend to give a more detailed explanation of the differences identified.

In Paali we seem to have three versions of the text, two in the Sam.yutta Nikaaya of the Sutta Pi.taka, one following the other and one version in the Mahaavagga of the Vinaya Pi.taka. Only the first sutta version and the vinaya version were identified by Sastri. Six texts **in the Chinese** Buddhist canon seem to be translations of the discourse; four in the section on early discourses (Sutta Pi.taka), three of which Akanuma identifies as counterparts of the longest of the Paali texts (1990 p. 262) and two in the section on discipline (Vinaya Pi.taka). Sastri only identifies two Chinese versions. **In Sanskrit** we seem to have three versions, the two of which are identified by Sastri appear in the post canonical texts Mtu and Lal that is, compilations of the life story of the Buddha, which would be much later in origin. **In Tibetan** Sastri identifies five versions (1938 p. 473).

The Paali sutta version could be questioned as a version of the first discourse since there is not much to indicate it is meant to be so. Internally the Twelve Aspects indicate it may be so, for as far as I know the only other place the Twelve Aspects are mentioned in the Paali canon is in the traditional Dhammacakka-Pavattana-Sutta, the sutta immediately before it. A difference internally is that the Buddha refers to "Tathaagatas" (in the plural) instead of "I/me", but the Buddha is seen to use "Tathaagata" (singular) when referring to himself in other places[276]. Externally the fact that it has been placed directly after the traditional Dhammacakka-Pavattana-Sutta could indicate that the compliers considered it a version of it. The discourse on the two extremes in the book of the twos in the Chinese Ekotaraagama could also be questioned as a version, but the setting of the discourse and the content are strong indications that it might be so.

I set out all the versions below with the codes used to signify each of the versions from here on, the references for each, and the approximate date of each (if known).

The Paali versions, which were written down about 500 years after the Buddha, i.e. around the first century BC, are:

Sutta (Discourse): P1, P2 : S v 420-5
Vinaya (Discipline): P3 : V i 10

Chinese versions with translation dates are from the Taisho Tripi.taka (Association 2002):
Sutta:
C1 : T #109 (T vol. 2 p. 503b-c, 2nd Cent. AD),
C2 : T #99.379 (T vol. 2 pp. 103c-104a, 5th Cent. AD),
C3 : T #110 (T vol. 2 p. 504a-b, 8th Cent. AD), and
C6 : T #125.19.2 (T vol. 2 p. 593b-c, 4th Cent. AD).

Vinaya:
C4 :T #1428 (T vol. 22 pp. 788-9, 5th Cent. AD), and
C5 : T #1421 (T vol. 22 pp. 104-5, 5th Cent. AD).

Sanskrit versions:
S1 : Mtu (Sastri 1938 p. 473) late 2nd Cent. BC (Harvey 1992: p. 89),
S2 : Lal (Sastri 1938 p. 473) between 200 BC and 200 AD (Harvey 1992p. 15), and
S3 : Gnoli, who dates the characters to the 6th-7th century (1977 p. xiii). N Dutt dates the Gupta script of this text as from the 6th Cent. AD (1984 p. i).

Tibetan versions:
The dates of the translation of the Tibetan texts from the Sanskrit are generally accepted as 8th Cent. AD. Not long after the great debate whether to follow Chinese or Indian Buddhism. According to Sastri (p. 476) from the Narthang Ed. of the Kanjur (Kangyur):

Sutta:
T1 : Mdo. xxvi 88-91,
T2 : Mdo. xxvi 431-4, and
T3 : Mdo. xxx 427-32 (this one is said to be translated from Paali).

Vinaya:
T4 : Dul. iv ff 64-7, and
T5 : Dul. xi 69-72.

Sastri points out (p. 475) that some of the Tibetan sutta and vinaya texts are nearly identical and correspond as follows T1 = T4 and T2 = T5. This is also the case with the Paali versions: P1 = P3. It is probable that the sutta texts in these cases were just replications of the vinaya texts[277]. I shall take it as so. In this case there would be only two versions in Paali and three in Tibetan and the total would come to 14 distinct versions.

The system I have used to analyze the different versions is as follows. The detailed items below are according to P1.

Item 1	The Two Extremes And The Middle Path: The two extremes to be avoided are self-indulgence and self-mortification. The Middle Path, which avoids the two extremes, is the Noble Eightfold Path.
Item 2	Second Delivery of the Discourse
Item 3	Definition of the Four Noble Truths
Item 4	The Twelve Aspects: The Four Noble Truths are considered in three phases, that of simply stating what they are, that something needs to be done with each, and that that which needs to be done has been done.
Item 5	Buddha's Declaration of His Awakening: It is only after having realised the above twelve aspects, as they really are, that Siddhattha claimed Full Enlightenment (to be Buddha).
Item 6	Ko.n.dannyya's[278] Realisation of the Dhamma-Eye
Item 7	Naming of Ko.n.dannyya as Annyyaa Ko.n.dannyya (Knowing Ko.n.dannyya)
Item 8	The Gods' Proclamation at Hearing the Discourse
Item 9	Naming the Discourse
Item 10	Realisation of the Dhamma-Eye

Sastri groups discourses with the same combination of the above items into classes. He comes up with a total of three classes (p. 475). They are:

Class I: T2, T5 and C3 containing "mere enumeration of the Four Truths into twelve aspects and declaration of Kau.n.dinya's awakening and nothing else".

Class II: T1 and T4 containing "besides the above, the Buddha speaking of the two extremes to be avoided and a 'middle course to be resorted to, and also (sic) describing the nature of the Tour Truths in a separate Dharmaparyaaya…"

Class III: he says "that description has been incorporated in the Sermon itself."

I also have grouped texts that have the same combination of the above items and have called those groups "classes" (following Sastri), but I use different classes to the ones Sastri does. For example T2 (=T5) and C3 have items four to nine and are classed together (my Class 3 below, but Sastri's Class I).

Sastri identifies only two Chinese counterparts (C1 and C3), but the other sutta versions, which are in the Chinese Samyukta Aagama (C2) and the Chinese Ekotaraagama (C6), the first vinaya version (C4) and the additional Sanskrit version (S3), would form classes of their own too. So these four, with P2 (which Sastri did not identify as a version) make five texts, which form classes of their own due to their particular combination of items. So I have eight classes.

These are the classes I have identified:

P2
S3
T2 (=T5) and C3
C2
P1 (=P3), T3, S1, S2, C1, C5
C4
T1 (=T4)
C6.

As can be seen, Class 5 is the class with texts from each language source. P2 is the other Paali text and C6 is the other Chinese text that I am taking as variants and they each form a class of their own. These are the only two texts in our corpus that have only one item.

The following comparative table is based on a table from Sastri's article (p. 474). In it I have put the classes in order of lowest number of items to highest, except for the last one (C6).

Table 1

Class No. ->		1	2	3 (Sastri's Class I)	4	5 (Sastri's Class III)	6	7 (Sastri's Class II)	8
Item No.	Item Name								
1	Two Extremes and the Middle Path	---	---	---	---	Yes	Yes	Yes	Yes
2	Second Delivery of the discourse	---	---	---	---	---	---	Yes	---
3a	Definition of the Four Noble Truths	---	---	---	Yes	Yes	Yes	---	---
4	Twelve Aspects	Yes	Yes	Yes	Yes	Yes	Yes	Yes	---
5	Buddha's Declaration of His Awakening	---	Yes	Yes	Yes	Yes	Yes	Yes	---
6	Ko.n.dannyya's realization of Process-Eye	---	Yes	Yes	Yes[279]	Yes	Yes	Yes	---
7a	Naming Ko.n.dannyya as Annyyaa Ko.n.dannyya	---	Yes	Yes	Yes	---	Yes	---	---

8	God's Proclamations at hearing discourse	---	Yes	Yes	Yes	Yes	Yes	Yes	---
9	Naming the discourse	---	---	Yes	Yes	--- (in C1)	---	Yes	---
7b	as 7a	---	---	Yes* (not in C3)	---	Yes (not in C1)	---	Yes	---
3b	as 3a	---	---	---	---	Yes* (not in C1 and C5)	---	Yes	---
10	Realisation of the Process-Eye	---	---	---	---	---	Yes	Yes	---

* Sastri has these items in brackets, but does not explain why. I guess it is to indicate that some versions have these items here and some in the earlier position, e.g. P1. Such a minor difference would not justify forming another class of texts.

The Layers

Grouping the classes in order of the lowest number of items to highest, except for Class 8 (C6), which has been put last, seems to reveal different layers of items. In discussing the layers I won't refer to Class 1 (P2) or Class 8 (C6) since they only have one item each.

Layer One: Items 4 to 6

Items 4 to 6 and 8 are common to all discourses. Item 8 is not being grouped in this layer.

Item 4

The Twelve Aspects (Item 4) are the same in all versions in which they occur except the earliest Chinese version (C1) and one Tibetan version (T3). In the former there seem to be twelve aspects, but the three phases are not clear. It seems they are just past, present and future. This unclarity may be an indication that the translator did not have a very good command of Indian languages, which would be understandable in that early part of Chinese Buddhist history or that the text was very different here. Sastri points out that T3 is also not clear at Item 4[280] where it seems there are only the second and third phases making a total of only eight aspects, though twelve are spoken of. Maybe the Tibetan translator or the text translated from identified the definitions of the Four Noble Truths with (as) the first phase.

The definitions of the Four Truths would fit very well as part of the first phase rather than as a separate item. The first phase without the definitions only tell us the names of the truths, or it just says that stress etc. are Noble Truths as in C1. Surely knowing that stress etc. are Noble Truths does not

cause the arising of the benefits listed. K R Norman suggests that the definition passage was a later addition and I agree, but I suggest that it was originally part of the first phase and was lost possibly due to the use of "pe" (etc). In some other of our texts it is not clear if there are both Items 3 and 4. C2 seems to have Items 3 and 4 collapsed. It says that this is the 1st (etc) Noble Truth, as if it had been defined or was to be defined, but does not say what it is. This would be part of the first phase for it then gives the benefits as in all the other aspects. In what is clearly the second phase (immediately after) it says, this is the noble truth of stress, having been known, should be known again. Then for the other truths it says "having been known, should be…". In the third phase it says "having been know, has been…". C3 has a similar situation. It indicates that phase one is paying right attention to the truths, phase two is paying right attention to the truths, which are (have been) understood and then which should be… and phase three is paying right attention to the truths, which are understood and which have been… .

Table 2

	Truth	Paali	Chinese
1st phase, the names of the truths	1st – the noble truth of stress 2nd – the noble truth of stress's arising 3rd – the noble truth of stress's ceasing 4th – the noble truth of the path to the ending of stress	Dukkham. ariya saccam. Dukkhasamudayam. a.s. Dukkha-nirodham. a.s. Dukkhanirodhagaamini pa.tipadaa a.s.	Ku3 sheng4 di4[281] Ku3 ji2 sheng4 di4 Ku3 mie4 sheng4 di4 Ku3 mie4 dao4 sheng4 di4
2nd phase, the duty	1st – to be known 2nd – to be eliminated 3rd – to be realised 4th – to be cultivated	Parinnyyeyya Pahaatabba Sacchikaatabba Bhaavetabba	Dang1 zhi1 Dang1 duan4 Dang1 zuo4 zheng4 Dang1 xiu1
3rd phase, the accomp-lishment	1st – has been known 2nd – has been eliminated 3rd – has been realised 4th – has been cultivated	Parinnyyaata Pahiina Sacchikata Bhaavita	Yi3 zhi1 Yi3 duan4 Yi3 zuo4 zheng4 Yi3 xiu1

Differences in the Presentation of Item 4

Choong in his comparison of some sections of Paali SN and Chinese SA points out regarding this discourse, that in both sources "the Buddha teaches the Four Noble Truths in three aspects (called phases here). The two versions agree in content but differ in sequence… This way of teaching the Four Noble Truths is called the three-turned, twelvefold" (Choong 2000 pp. 236-7). He points out that in the Paali the Twelve Aspects are grouped by each individual noble truth, but in the Chinese the Twelve Aspects are grouped by each of the three phases (see Table 3 below). All the Chinese (except C4), Sanskrit and Tibetan versions are the same in this regard. We also find other places in the Paali

texts groupings different from the Paali Dhammacakka suttas, but similar to the other versions, that is by the action needed to be undertaken[282]. In C4 of the Dharmaguptaka Vinaya the grouping is as in the Paali.[283]

Arranging the twelve by phase fits better with the logic of how the twelve would be experienced. Logic demands that the Four Noble Truths be understood or known theoretically = the first phase, before the First Truth could be known (practically), the Second Truth eliminated, the Third Truth realised and the Fourth Truth cultivated = the second phase. This is clearest with the Fourth Truth, for how could a path be cultivated (second phase) that had not been first theoretically understood (first phase)? One Chinese version (C3) seems to say the Four Noble Truths have to be understood in the first phase and the first truth should be known, the second cut off, the third realised and the fourth practised. Other Paali texts identify knowledge of the Four Truths as Right View, the first step of the Noble Eightfold Path[284] and that would have to be developed before realization, which would come after developing concentration, the eighth step.

Therefore it is probable that the arrangement by phase was the original sequencing. If T3 is in fact a translation from Paali as indicated by Sastri[285] then it proves that the arrangement of the Paali has been changed since the translation was done, but the question remains as to why this change would have been made.

KR Norman makes the point that the definition passage of the Four Noble Truths in the longer Paali version is probably a later addition and that the words "Noble Truth" probably were also a later addition. His reasoning is: the Noble Truth (of the cause of stress) is not to be eradicated in the second phase, but the cause of stress itself is to be eradicated[286], i.e. what the Noble Truth is about. I suggest that the term "Noble Truth" was only applied to the first phase rather than not at all. I could see it as part of the definition (Item 3) if that was included in the first phase.

Table 3

SN (by truth)	SA (by phase)
First Truth First Truth to be known First Truth has been known Second Truth Second Truth to be eliminated Second Truth has been eliminated Third Truth Third Truth to be realised Third Truth has been realised Fourth Truth Fourth Truth to be cultivated Fourth Truth has been cultivated	First Truth Second Truth Third Truth Fourth Truth First Truth to be known Second Truth to be eliminated Third Truth to be realised Fourth Truth to be cultivated First Truth has been known Second Truth has been eliminated Third Truth has been realised Fourth Truth has been cultivated

Item 5 and 6

Item five, the Buddha's declaration of his enlightenment, also in the Vinaya's lead up to the supposed first discourse, is noteworthy when we consider the general interpretation of the Buddha's teaching that one would not make such a declaration, for it would be egotistic. In the Vinaya it is only the over-exaggeration of one's liberation that is seriously cautioned against[287]. The Buddha set the example that one could rightly talk of things if one sees them as they really are. Item six is also significant in that it identifies the efficacy of the Buddha's supposed first discourse and his teaching in general, in that one of the group realised the fruit of Stream entry so soon.

Since Items 4-6 are common to texts in all classes except 1 and 8, I will call them the core items. Text one consists entirely of Item 4.

Layer Two: Items 7, 8 and 9

Item 7 is common to all except C1 either in its first position (7a) or its second position (7b). Item 8 is common to all discourses as with the core items (4-6). Receiving a "spiritual" name after some kind of initiation (Item 7) is a common practice in different religions, especially in India, as an external indication of some internal change, but I don't see the point in this regarding the Buddha's teaching. It even seems to verge on the side of ritual, which is discouraged in the early texts. The Buddha set the example for his teaching and he is not said to have taken on a new name after his enlightenment, unless we consider "Buddha" as a name. Generally it is considered to be a title. People addressed him as "ascetic Gotama" and he responded to that. Since this would have been a very common practice it is understandable that this could have be the first accretion to the original core items.

In the core items there is only one mention of the Dhammacakka - the Process-Wheel and that is in C5, the translation of which is from the 5th Century AD. In all the other versions there is mention of only the Dhammacakkhu, the Process-Eye. In the other versions the Dhammacakka is only mentioned in Item 8, except in the introduction to C1, i.e. before Item 1. We find both Dhammacakka[288] and Dhammacakkhu[289] in other discourses, but the latter much more often than the former. The idea of a Dhammacakka tends to emphasize externals, but the idea of a Dhammacakkhu is definitely about an internal shift in view, a shift from wrong view to right view that would bring one onto the path, which in the end would entail non-clinging to all views.

The discourse is called Dharmacakra-suutra in the Sanskrit name of T2[290]. The Paali canon does not call P1 or P2 "the Dhammacakka-pavattana-sutta", but it calls them "Tathaagatena Vuttaa" (Spoken by the One-Thus-Come[291]) at the start of both discourses and at the end in the Uddaana (summary)[292]. This is curious since he would have spoken most of the discourses. There is no Uddaana in the PTS English translation[293]. The section of discourses, which the discourse starts, is called the Dhammacakka Vagga both at the beginning and end of the PTS Roman script version[294]. The non-canonical tradition refers to the discourse as the Dhammacakka-pavattana-sutta[295] and T3 is called Dharmacakra-pravartana-suutra, which would support its claim to be a direct translation of the Paali[296] if we keep in mind that by the time of Tibetan translations the Paali commentarial tradition would have been well established. Malalasekera points out that in neither the sutta or vinaya versions is the name of the sutta given as Dhammacakkapavattana; the name occurs only in the Commentaries - J i.82; Da i.2; Aa i 69, etc.[297] We do find in the Paali discourses at least one place where soon after his enlightenment the Buddha is purported to have said that he was going to the city of Kaasi "to set in motion the Wheel of Dhamma"[298]. This quote is in verse and in another place we are told that the words of poets are outside his teaching[299]. So we find that this text is not named by the Buddha as very few are, but it is named by the tradition.

I suggest that due to the similarity in sound of Dhammacakka and Dhammacakkhu and maybe in search of a (more meaningful?) name for the discourse, the name Dhammacakkhu was changed to Dhammacakka. This could also be related to a time of the development of a more externalized interpretation of the teaching, i.e. gods as external beings separate from us, not states of being that anyone on the path passes/may pass through.

The idea of passing through the Four Noble Truths three times does give an idea of a circular motion or development. This may have been influential in the development of the idea of a Dhammacakka – Process-Wheel. The idea of non-linear progression is common in India as opposed to the West's usual linear perspective, for example in the view of time. What if these two are two extremes and the middle path, in such an externalized representation of personal development, is a combination of the two, more like a spiral, where each pass takes one deeper?

The absence of the renaming of Ko.n.dannyya (Item 7) and the naming of the discourse (Item 9) from Class 5 texts may indicate a time when the naming of things was not so important and in regard to Item 9 it may indicate a transitional period from the idea of a Dhammacakka being started to the naming of the discourse as the Dhammacakka…. I suggest that the ritual of naming is an example of the development of Buddhist culture. The naming of the discourse may indicate the development of a Buddhist iconography; it may have developed around the same time as the formalized or standardized Noble Eightfold Path since there is a strong link between this and the eight-spoked wheel.

The involvement of the gods can be seen at different stages. It is not in the core Items 4 to 6, except one text C2 where 80.000 gods also realise the Process-Eye along with Ko.n.dannyya. In Item 8 in all versions we have the gods passing on the message from realm to realm. If Items 4-6 were original and 7 and 8 later additions, placing Item 9 after 8 would move away from the idea that 8 was an addition. If Item 9 was also an addition, then placing Item 7b after it would also would move away from the idea that 9 was an addition. It would therefore be likely that these items 7, 8 and 9 would be in the category of the earliest additions. Just because they might be later additions, does not necessarily mean that any talk of gods would be a later development.

Layer Three: Items 2, 3 & 10

The lack of the definition of the Four Noble Truths in the core items is remarkable and Item 3 may have been introduced to make up for this. Item 2 could have been added to validate Items 3a and Item 10 added to validate 7b and 3b as I suggest was also the case with Items 8 and 9 and Items 7b and 9.

K R Norman suggests that the version of the Four Noble Truth definition passage in the Paali Dhammacakka - Item 3a, (called the 'introductory set' by Norman) would be a later addition[300]. This is supported by the texts in Class 2, 3 and 7 since they lack the definition passage, but they do not support his statement that the earliest forms of the definition passage did not include the words "Noble Truth" because even though there is inconsistency in the use of the translations of those words in these other versions, those words are still there.

Layer Four: Item 1

Item 1 (the Two Extremes and the Middle Path) is not common to all versions. Class 2, 3 and 4 texts do not have this item. This discourse is well known in the Paali tradition for its explanation of the Middle Way as the one that avoids the Two Extremes. If it were the original main message of the discourse we might expect the discourse to appear in the book of the twos of the Anguttara Nikaaya (as well or instead), but we don't find it there. On the other hand we might expect it to appear in the book of the fours if the main message was the Four Noble Truths, but we don't find it there either[301].

We do find is at least one reference to this the supposed first discourse of the Buddha[302] where only the Four Noble Truths are mentioned as being taught. There is no mention in that reference to this discourse of the two extremes. The fact that the discourse is placed in the Sacca Sam.yutta (Collection on Truth) in the Paali and Chinese would reflect that those in the First Sangha Council may have thought that that is what it was about.

The discourse itself does not say that it was the first, but the Vinaya story does suggest it. The texts also indicate that the Buddha spoke to at least one other person before delivering this discourse[303], but since that was just a declaration of his enlightenment it would probably not have been classed as a discourse (sutta), which usually are about one or more of the Four Noble Truths.

The talk on the Middle Way (Item 1) involves giving up indulgence in the sense pleasures and not practising self-mortification, which would be the basis of morality, but it goes no further. It does not cover concentration or wisdom. The Buddha is often portrayed as giving a gradual teaching[304] (starting with morality then concentration then going on to wisdom), which has been confirmed regarding the Paali texts by Bucknell[305]. Therefore the talk on the Middle Way, dealing with morality, would more likely come before talk on the Four Noble Truths. Listening to such a talk on morality would be an occasion for the development of the first Jhaana (an initial level of concentration based on morality) as I have clarified it in this book. That would be an appropriate setting for (supportive conditions for understanding a) talk on the Four Noble Truths which would be in the domain of Wisdom.

The general principle of the majority deciding the teaching is one way and a minority remembering it another way is illustrated by one text in the Discipline[306], which tells us that when the Venerable Puraa.na, who seemed to be the leader of a group of at least 500 monks, was told on coming to Raajagaha to submit himself to the chanting of the Dhamma and Discipline that had just occurred (approximately three months after the end of the Awakened One's life), he said "Venerable Sirs, well chanted by the elders are the Dhamma and Discipline, but in that way I heard and received it in the Lord's presence, this is the same way I'll bear it in mind."

So maybe Item 1 was the first discourse and some monks, who were not in charge of the texts, remembered it this way. The majority in charge of the texts may have held that the Buddha first spoke on the Four Noble Truths and as the influence of the few monks became stronger, Item 1 could have been added to the Four Noble Truths discourse to keep everyone happy. The addition of sections to discourses would be rare, but not unheard of and it would be done with the best intentions, probably to ensure the full teaching is maintained. One such recent example is the addition of the longer section on the Four Noble Truths from the Diigha version to the Majjhima version of the Satipa.t.thaana sutta in the Burmese edition (Sixth Sangaayana)[307].

We find a separate discourse in the Chinese Ekottaraagama (C6) dealing with the two extremes and the Middle Way alone, which may indicate that it was originally a separate discourse. Of course the Twelve Aspects (Item 4) appears alone too as P2 and it could be said that it could have been given alone as the first discourse and even Items 5 and 6 (the Buddha's Declaration and Ko.n.dannyya's Realisation), identified as "core items" above, could be seen as later additions.

The Number of Items Listed As Benefits
The First List of Items Regarding the Middle Way

This is a section in P1 regarding the Middle Way: "Mendicants, not having gone to these two ends, the middle path has been realised by the One-Thus-Come (which) causes vision (cakkhu), knowledge (nyaa.na), leads to calm (upasamaaya), to super-knowledge (abhinnyyaaya), complete knowledge (sambodhaaya) and extinguishment (nibbaanaaya)." It has a list of what I call benefits. P2 does not have this list as it is part of Item 1, which does not occur in P2. The list in P1 has these six items:

Cakkhu	Nyaa.na	Upasama	Abhinnyyaa	Sambodhi	Nibbaa.na
Vision	Knowledge	Calm	Super-knowledge	Complete knowledge	Extinguish-ment

Notice that Nyaa.na (knowledge) comes *before* Upasama (calm).
S3 has this list of items:

Cak.su	Jnyaa.na	Upasama	Abhijnya	Sambodha	Nirvaa.na
Vision	Knowledge	Calm	Super-knowledge	Complete knowledge	Extinguish-ment

So we see this matches the Paali exactly.
T1 and T3 have this list, which agrees with the Paali precisely:

Cak. su308	Jnyaa.na	Upasama	Abhijnyaa	Sambodha	Nirvaa.na
Vision	Knowledge	Calm	Super knowledge	Complete knowledge	Extinguish-ment

This supports the claim that T3 is a direct translation from Paali. T2 does not have this list of items.

C4 also has a list of six items as follows:

Yan3 ming2	Zhi4 ming2	Yong3 ji4 xiu1 xi2	Shen2 tong1	Deng3 jue2	Nie4 pan2
Clear vision	Clear knowledge	Higher peace	Super-knowledge	Complete realization	Extinguish-ment

And we see it matches P1 very well.
We find this list of five items in C6, which deals with the Middle Way only:

Yan3	Zhi4	Xiu1 xi2	Shen2 tong1		Ni2 pan4
Vision	Knowledge	Peace	Super-knowledge		Extinguish-ment

This matches the Paali (P1) except it leaves out an equivalent of Sambodhi.
It is interesting that both C4 and C6 match P1 in having Zhi1, which would be a translation for Nyaa.na, before Xiu1 xi2, which would be a translation for Upasama.
C5 also has five items as in this table:

Yan3	Zhi4		Ming2	Jue2	Ni2 huan2
Vision	Knowledge		Clarity	Realisation	Extinguish-ment

And they seem to match up fairly well with P1, except there is no equivalent of Upasama.

C1 has a list of only three items:

Yan3				Hui4	Ni2 huan2
Vision				Wisdom	Extinguish-ment

But the sequence is as expected. C1 is the earliest of our Chinese texts and was supposedly translated from the Sanskrit. So it is very curious why there are so few terms here. Since there are so few items in this list and the P1 list regarding the Twelve Insights has only five items (see on page 112), I wonder if the former list and the latter were swapped around in C1.

S1[309] has two occurrences of the list:

The first occurrence is:

Cak.su	Upasama	Nirvidaa	Viraaga	Nirodha	‘Sraama.nya	Sa.m-bodha	Nirvaa.na
Vision	Calm	Disgust	Dis-passion	Cessa-tion	Religious austerity	Complete knowledge	Exting-uish-ment

This is interesting because it has no item Jnyaa.na after Cak.su and it has the additional items: Nirvidaa, Viraaga, Nirodha and ‘Sraama.nya, all not seen in any other version in our corpus. Maybe these four items were considered a substitute for Jnyaa.na. ‘Sraama.nya follows Nirvidaa, Viraaga, Nirodha and the familiar Paali series is Nibbidaa, Viraaga, Nirodha, Pa.tinissagga: distaste, fading, ceasing, relinquishment; so perhaps here ‘Sraama.nya is understood as a synonym for Pa.tinissagga.

The second occurrence goes: “Cak.su, Jnyaa.na, Upasama, pe”, which has the item Jnyaa.na that we would expect after Cak.su as seen above, but the “pe” (=etc) obscures what was meant to follow.

S2 does not give the list for the path, but gives this list in negative form for the two extremes to be avoided:

Brahmacarya	Nirvidaa	Viraaga	Nirodha	Abhijnyaa	Sambodhi	Nirvaa.na
Holy Life	Disgust	Dis-passion	Cessa-tion	Super knowledge	Complete knowledge	Extinguish-ment

Here Brahmacarya is a new item and Cak.su, Jnyaa.na (?) and Upasama are missing? Brahmacarya is often associated with becoming a monk or nun, i.e. leaving the householder life, or going forth (pabbajjaa), an expression of morality or Right Livelihood, which often occurs in discourses when one develops the Dhamma-cakkhu (vision of the process), right at the beginning of the path[310]. So its place here is appropriate and maybe it is a substitute for Cak.su. Nirvidaa, Viraaga and Nirodha might once again be a substitute for Jnyaa.na. If that is the case then only Upasama is not accounted for. We have the usual three items at the end that we find in the Paali.

The List of Items Regarding Each of the Twelve Insights

This is the refrain in P1 after each of the Twelve Insights: “Through [this] previously unheard of process, there arose vision, knowledge, understanding, wisdom and light for me.” The Paali (P1+2) lists five items that I call benefits:

Cakkhu	Nyaa.na	Pannyyaa	Vijjaa	Aaloko	
Vision	Knowledge	Wisdom	Gnosis	Light	

It is curious why Aaloko is placed at the end, inferring that it might be higher than Vijjaa. Maybe this is related to the practice of Aalokasannyyaa and its position changed at a time when the practice was at its height? Or maybe there was an additional item(s) following it that has been lost.

T3 has this list:

Cak.su	Jnyaa.na	Prajnyaa	Vidyaa	Aaloka	
Vision	Knowledge	Wisdom	Gnosis	Light	

Which agrees totally with the Paali, supporting once again that T3 is a translation of the Paali.

C4 and C5 have both lists. The second list is like this in both texts:

Zhi4	Yan3	Jue2	Ming2	Tong1	Hui4
Know-ledge	Vision	Realiza-tion	Clarity	Super-knowledge	Wisdom

Compared with the P1+2 the first two items have been swapped around and there is no obvious equivalent of Aaloko. Ming2 has the meaning of bright and therefore could be an equivalent of Aaloko. If Ming2 (as “bright”) were the equivalent of Aaloko (light), the fact that Ming2 comes earlier would support the suggestion that earlier on in the development of the versions there were items that followed Aaloko, or that in the Paali versions Aaloko was appended. There are six items in this list and the extra item would seem to be Super-Knowledge.

C2 and C3 do not have Item 1 therefore there is only this list regarding Item 4:

Yan3	Zhi4		Ming2		Jue2
Vision	Knowledge		Clarity		Realisation

So we see the expected sequence of the first two items and the last item. Again there is no equivalent of Aaloko (light), unless Ming2 (as “bright”) was intended as the translation here.

C1 also has both lists, which are different. We have seen the first as above and now we look at the second list. C1 lists items inconsistently for the each of the Twelve Insights into the Four Noble Truths as in this table:

Yan3	Chan2	Si1	Hui4	Jian4	Jue2 *
Yan3 guan1	Chan2	Si1	Hui4	Jian4	Jue2 *
Yan3 guan1	Chan2	Xing2	Hui4	Jian4	Jue2 *
Dao4 yan3	Chan2	Si1	Hui4		Jue2
Yan3	Chan2		Hui4		Jue2

Vision	Calm	Knowledge	Wisdom	Insight	Realisation

(* These have suo3 nian4 after them.)

There seem to be six items in this list and these six curiously compare well with the list of six items in P1 regarding the Middle Way, i.e. the first list we examined. The only difference is that Chan2, which could translate Upasama, comes before Si1, which could translate Nyaa.na. I would suggest that the Chinese has the more original sequence since the Calm then Insight sequence is generally known and understood even in the Paali tradition. C1 has both Item 1 and 4 and it would seem that the two lists of items may have been swapped around.

T1 and T2 both have this list:

Cak.su	Jnyaa.na		Vidyaa	Buddhi	Bodhi
Vision	Knowledge		Gnosis	Wisdom	Knowing

The only notable things here are having no equivalent of Pannyyaa and Buddhi taking the place Aaloko takes in the Paali, unless we move Vidyaa, Buddhi and Bodhi to the left and thereby have a blank space at the end which is filled by Wisdom (Hui4 or possibly Jue2) in the Chinese.

S1 has this list:

Jnyaa.na	Cak.su	Vidyaa	Buddhi	Bhuuri	Prajnyaa	Aaloka
Vision	Knowledge	Gnosis	Knowing	Wisdom	Wisdom	Light

Compared to the Paali it has two extra items, Bodhi and Bhuuri (wisdom?) and all the other items that the Paali has, but in a different order. The first two are reversed, as are Vidyaa and Prajnyaa. Aaloka is last as with the Paali.

S2 has this list:

Jnyaa. na	Cak.su	Vidyaa	Bhuuri	Medhaa	Prajnyaa	Aaloka
Know-ledge	Vision	Gnosis	Wisdom	Intelligence	Wisdom	Light

This list is quite similar to S1 in its comparison to the Paali. We see that Buddhi is replaced by Medhaa (intelligence) and the position swapped with Bhuuri of S1.

S1 and S2 are similar to C4 and C5 in that Jnyaa.na and Cak.su have been swapped around in comparison to the Paali. This supports the claim that some Chinese texts were translated from the Sanskrit.

S3 has this list of items:

Cak.su	Jnyaa.na		Vidyaa		Buddhi
Vision	Knowledge		Gnosis		Wisdom

This is quite similar to the Paali. Prajnyaa is missing before Vidyaa and Aaloko is missing or is replaced with Buddhi, since both occur in the other Sanskrit versions, I would tend to conclude that it has been left out.

C6 is the only text in our corpus that does not have the Twelve Insights (Item 4) and the list of benefits arising from each.

Conclusion

We have many texts that could be considered the first discourse of the Buddha and from the study of the 17 we have at hand we can see that The Twelve Aspects (Item 4) is common to them all except C6. The Twelve Aspects, The Buddha's Declaration and Ko.n.dannyya's Realisation (Items 4, 5 and 6) common to the majority (all except C6 and P2). These common items would indicate a version of the discourse that would have been an early ancestor of the ones we have now, probably dating back to a time before the divisions into schools, i.e. the time of the Second Council (approximately 100 years after the end of the life of the Buddha).

All texts in Classes 5, 6 and 7 have both Items 1 and 4. Both of these items have two different lists of benefits. I take this, along with the existence of Item 1 as a separate discourse in the Chinese (C6), as evidence that Item 1 was originally a separate discourse that was later prefixed to the more original Dhammacakka-sutta and that Items 4 to 6 were the core items that would have formed the more original Dhammacakka-sutta. This may have been done in a period of time when the majority or the elders of the Bhikkhu Sangha saw other Bhikkhus going off into extreme views. If that were the case it would make sense to promote the middle way as very important along side the Four Noble Truths as the essence of the Buddha's teaching.

If this were the case then S3 would be the version in our corpus closest to the early ancestor Dhammacakka-sutta, with Items 7 and 8 as the earliest additions. This would mean that both the Chinese and Sanskrit sources have texts (C6 and S3) that would be closer to the original than the Paali (P1). This would make clear the importance of the comparison of different source documents in the attempt to establish what the Buddha really taught. It does not invalidate the claim that the Paali canon is the oldest and most complete extant canon. It just would mean that changes could be made inside that oldest extant canon, as we have seen with the addition to the Majjhima Satipa.t.thaana Sutta by the Sixth Sangaayana in Burma. It is interesting that the most recent find should be the text that would seem to a copy of the most original teaching. I think it is fitting that an Indian text occupies this place, seeing as the Buddha lived and taught in India.

The gradual teaching method of the Buddha would mean that the "original" Dhammacakka-sutta would not have been the first discourse, being mainly talk on the Four Noble Truths, which would be in the domain of wisdom. Bucknell has shown that consistency in teaching method was maintained throughout the (discourses ascribed to the Buddha in) Paali cannon, i.e. there was a gradual discourse on morality, then concentration and then wisdom. Morality is covered by Item 1 with talk on avoiding sensual indulgence, but we do not have any talk on concentration, not even a brief mention of it, after morality and before wisdom (as in many other discourses). I suggest that may be due to a bias against meditation in the study monks that would have maintained the texts[311]. That which is considered to be the second discourse[312] is about that aspect of wisdom particular to Buddhas[313] and so could be an extension of talk on the Four Noble Truths, which are also said to be particular to the Ones-Thus-Come[314].

I suggest the reason for the additions of non-core items would have been due to less attention being placed on the personal study AND practice of the core items, especially Item 4. This would have been very well established by the time of the development of external symbolism (iconography

and images) of the Buddha and his teaching, i.e. about three hundred years after the Buddha – a highly devotional period. This is supported by the fact that the word "Dhammacakka" only appears in the core items of C5, a text translated about the time of Buddhaghosa, 1000 years after the Buddha. The development of symbolism would be linked to the tendency to not look internally, but to look externally for a refuge, which the Buddha taught against[315].

Item 4 could be seen as the essentials of the Buddha's message for it was the complete penetration into The Twelve Aspects that he identified as the factor that constituted his complete and full awakening. Where study and practice of essentials is under-emphasized, theories or interpretations regarding the essentials could easily proliferate. We see this is the case in talking about Insight Knowledges in the Theravaada Vipassanaa meditation tradition, which relies heavily on the Buddhaghosa's famous commentarial work, the Visuddhimagga. In that book 18 Insight Knowledges are taught and to my knowledge no mention is made of the Twelve Insight Knowledges as found in the Dhammacakka-sutta. Warnings have been given about the conditions to the loss of the teaching, one ascribed to the Buddha about people busying themselves with non-essentials not gaining the essentials[316] and some from later texts about when the transmission of the teaching would break down[317]. I suggest the above-proposed additions are an example of both of these. I think it would be a great service to humanity to see how Buddhaghosa's 18 Insight Knowledges compare with the twelve ascribed to the Buddha in the Dhammacakka-sutta. I hope such a project is undertaken in the future. It may be that they are just another presentation of the path, but then again, they may not be. As the Buddha encouraged, "Make a thorough investigation!" [318]

It is in the third phase of the Four Noble Truths that one realizes that what was to be done has been done. This is significant when we keep in mind the often-heard exclamation of the Arahant (Accomplished One) "Done is what had to be done." This leads to the speculation that the Twelve Insights may match with the stages of liberation in this way:

First Phase: Understanding the Definition of the Four Noble Truths	Stream Enterer
Second Phase: Something (still) needs to be done	Once-returner and Non-returner
Third Phase: It has been done	Accomplished One

Finally I am confident this kind of comparison of versions of texts will prove very useful in identifying the development of different schools of Buddhism via interpretations of the Buddha's teaching and in identifying which texts belong to which schools.

SECTION THREE

DISCOURSES

This is a collection of English translations of discourses of the Buddha[319]. They are paraphrased to a minor degree in order to be more readable compared to the oral repetitive style in which they were originally preserved. This is done following an extension of advice from the Buddha to learn and teach the Process in one's own language.[320]

Sometimes extraneous material has been omitted where it has been thought to be unnecessary for the message of the discourse, e.g. common opening details such as the setting. This is done following: the encouragement not to confuse the essential for the non-essential[321]; the Awakened One's example of teaching only that which was necessary for Awakening[322]; and not to focus on people, but only teach the Process[323].

Notes regarding the findings of my study have been applied to the discourses where there are major differences from the original text, e.g. sometimes indicating where the traditional Noble Eightfold Path occurs, that it seems to only be taught to mendicants (in accordance with my research of the texts) and indicating the path that is relevant to me that I read in its place. In this case especially, I think it is best to keep in mind to whom the discourse is addressed when reading it. Some advice to mendicants is not appropriate for laypeople and it is up to the individual to judge for themselves what is appropriate or not.

The other thing I try to do here is to maintain consistent use of the translations of terms as in the glossary, especially Dhamma as the Process. This is done because I believe the Awakened One was very precise in his use of language[324] especially regarding abstract nouns to which he gave special meanings.

When it comes to the Chinese translations, rather than an absolute literal translation, the principle of considering what the original Indian word was (since it is said these Chinese discourses were translated from the Indian, probably Sanskrit) and translating with its meaning in mind is being followed here. The original Chinese text did not have punctuation. So the use of it in translation is a matter of opinion (interpretation). Later versions of the source texts, including the one used here, have added punctuation.

Non-Conflict

[325]

One should not pursue sense pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial. The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment. One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process. One should know how to define happiness and knowing that, one should pursure happiness within oneself. One should not utter covert speech, and one should not utter overt sharp speech. One should speak unhurriedly, not hurriedly. One should not insist on local language and one should not override normal usage. This is the summary of the exposition of non-conflict.

'One should not pursue sense pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial.' So it was said. And with reference to what was this said?

The pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low, vulgar, coarse, ignoble and unbeneficial - is a state beset by stress, vexation, despair, and fever, and is the wrong way. The disengagement from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low, vulgar, coarse, ignoble and unbeneficial - is a state without stress, vexation, despair, and fever, and is the right way.

The pursuit of self-mortification - painful, ignoble and unbeneficial - is a state beset by stress, vexation, despair, and fever, and it is the wrong way. The disengagement from the pursuit of self-mortification - is a state without stress, vexation, despair, and fever, and is the right way.

So is was with reference to this that it was said: 'One should not pursue sense pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial.'

'The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment.' So it was said. And with reference to what was this said?

It is just this Noble Eightfold Path[326], that is, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Remembrance[327] and Right Concentration. So it was with reference to this that it was said: 'The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment.'

'One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process.' So it was said. And with reference to what was this said?

How mendicants does there come to be extolling and disparaging and failure to teach only the Process?

One disparages some when one says:	One extols some when one says:
'All those engaged in the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low... and unbeneficial - are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.'	'All those disengaged from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low ... and unbeneficial - are without stress, vexation, despair and fever, and they have entered upon the right way.'
'All those engaged in the pursuit of the self-mortification- painful, ignoble and unbeneficial - are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.'	'All those disengaged from the pursuit of self-mortification - painful, ignoble and unbeneficial - are without stress, vexation, despair and fever, and they have entered upon the right way.'
'All those who have not abandoned the fetter of being are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.'	'All those who have abandoned the fetter of being are not beset by stress, vexation, despair and fever, and they have entered upon the right way.'

This is how there comes to be extolling and disparaging and failure to teach only the Process.[328]

And how mendicants, does there come to be niether extolling nor disparaging but teaching only the Process?

One teaches only the Process when one does not say:	One teaches only the Process when one does not say:
the above, but instead says 'The pursuit is a state beset by stress vexation, despair, and fever, and it is the wrong way.'	the above, but instead says, 'The disengagement is a state not beset by stress vexation, despair, and fever, and it is the right way.'
the above, but instead says 'The pursuit is a state beset by stress vexation, despair, and fever, and it is the wrong way.'	the above, but instead says The disengagement is a state not beset by stress vexation, despair, and fever, and it is the right way.'
the above, but instead says 'As long as the fetter of being is unabandoned, being too is unabandonded.'	the above, but instead says 'When the fetter of being is abandoned, being too is abandonded.'

So it was with reference to this that it was said 'One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process.'[329]

Mendicants, there are these five cords of sensual pleasure. What five?

-forms perceivable by the eye…
-sounds perceivable by the ear…
-odours perceivable by the nose…
-flavours perceivable by the tongue…
-tangibles perceivable by the body…

that are wished for, desired, agreeable and likeable, connected with sensual pleasure. Now the pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure - a filthy pleasure, a coarse pleasure, an ignoble pleasrue. I say of this kind of pleasure that is should not be pursued, that it should not be developed, that is should not be cultivated, and that it should be feared.

Here mendicants, quite withdrawn from sensual pleasures, withdrawn from unskillful processes, he enters and remains in the first state of awareness: zest and happiness born from withdrawal, accompanied by reason and investigation. He permeates and pervades, suffuses and fills this very body with the zest and happiness born from withdrawal. Just as if a skilled bath man or bath man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and

without -- would nevertheless not drip; even so, the mendicant permeates...this very body with the zest and happiness born of withdrawal. There is nothing of his entire body unpervaded by zest and happiness born from withdrawal.

Furthermore, with the stilling of reason and investigation, he enters and remains in the second state of awareness: zest and happiness born of composure, onepointedness of awareness free from reason and investigation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the zest and happiness born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the mendicant permeates...this very body with the zest and happiness born of composure. There is nothing of his entire body unpervaded by zest and happiness born of composure.

And furthermore, with the fading of zest, he remains in equanimity, with remembrance and alert, and physically sensitive of happiness. He enters and remains in the third state of awareness, of which the noble ones declare, 'Equanimous and with remembrance, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the happiness divested of zest. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the mendicant permeates...this very body with the happiness divested of zest. There is nothing of his entire body unpervaded with happiness divested of zest.

And furthermore, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth state of awareness: purity of equanimity and remembrance, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the mendicant sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.

This (the first awareness) is called the bliss of renunciation, the bliss of seclusion (the second awareness), the bliss of peace (the third awareness), the bliss of extinguishment (the fourth awareness)[330]. I say of this kind of happiness that is should be pursued, that is should be developed, that is should be cultivated, and that it should not be feared.

So it was with reference to this that it was said 'One should know how to define happiness and knowing that, one should pursure happiness within oneself.'

'One should not utter covert speech, and one should not utter overt sharp speech.' So it was said. And with reference to what was this said?

One should not utter covert speech, and one should not utter overt sharp speech. Here mendicants, when one knows covert speech to be untrue, incorrect and unbeneficial, one should on no account utter it. When one knows covert speech to be true, correct and unbeneficial, one should try not to utter it. But when one knows covert speech to be true, correct and beneficial, one may utter it knowing the time to do so. Here mendicants, when one know sharp speech to be untrue, incorrect and unbeneficial, one should on no account utter it. When one knows sharp speech to be true, correct and unbeneficial, one should try not to utter it. But when one knows sharp speech to be true, correct and beneficial, one may utter it knowing the time to do so.

So it was with reference to this that it was said ‘One should not utter covert speech, and one should not utter overt sharp speech.’

‘One should speak unhurriedly, not hurriedly.’ So it was said. And with reference to what was this said?

Here mendicants, when one speaks hurriedly, one’s body grows tired and one’s mind becomes excited, one’s voice is strained and one’s throat becomes hoarse, and the speech of one who speaks hurriedly is indistinct and hard to understand. So it was with reference to this that it was said ‘One should speak unhurriedly, not hurriedly.’

‘One should not insist on local language and one should not override normal usage.’ So it was said. And with reference to what was this said?

How mendicants, does there comes to be insistence on local language and overriding of normal usage? Here mendicants, in different localities they call the same thing a dish, a bowl, a vessel, a saucer, a pan, a pot, a mug or a basin.[331] So whatever they call it in such and such a loaclity, one speaks accordingly, firmly adhering to that expression and insisting ‘Only this is correct; anything else is wrong.’ This is how there comes to be insistence on local language and overriding normal usage.

And how mendicants does there come to be non-insisting on local language and non-overriding of normal usage? Here mendicants, in different localities they call the same things a dish ... or a basin. So whatever they call it in such and such a locality, without adhering to that expression one speaks accordingly, thinking: ‘These venerable ones, it seems, are speaking with reference to this.’ This is how there comes to be non-insistence on local language and non-overriding of normal usage. So it was with reference to this that it was said ‘One should not insist on local language and one should not override normal usage.’

Here mendicants:

These therefore states with conflict:	These therefore states without conflict:
The pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low... and unbeneficial - is a state beset by stress, vexation, despair, and fever, and it is the wrong way.	The disengagement from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low ... and unbeneficial - is a state not beset by stress, vexation, despair, and fever, and it is the right way.
The pursuit of self-mortification - painful, ignoble and unbeneficial -is a state not beset by stress, vexation, despair, and fever, and it is the wrong way.	The disengagement from the pursuit of self-mortification - painful, ignoble and unbeneficial - is a state not beset by stress, vexation, despair, and fever, and it is the right way.
Extolling and disparaging and failure to teach only the Process is a state beset by stress ... and it is the wrong way.	[332]The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment. It is a state not beset by stress... and it is the right way.
Sensual pleasure - a flithy pleasure, a coarse pleasure, an ignoble pleasure - is a state beset by stress ... and is the wrong way.	The bliss of renunciation, the bliss of selcusion, the bliss of peace, the bliss of enlightenement[333], is a state not beset by stress… and it is the right way.
Covert speech that is untrue, incorrect, and unbeneficial is a state beset by stress... Covert speech that is true, correct, and unbeneficial is a state beset by stress ...	Covert speech that is true, correct, and beneficial is a state not beset by stress…
Overt sharp speech that is untrue, incorrect, and unbeneficial is a state beset by stress...	Overt sharp speech that is true, correct, and beneficial is a state not beset by stress ...
Overt sharp speech that is true, correct, and unbeneficial is a state beset by stress...	
The speech of one who speaks hurriedly is a state beset by stress…	The speech of one who speaks unhurriedly is a state not beset by stress...
Insistence on local language and overriding of normal usage is a state beset by stress, vexation, despair and fever and it is the wrong way.	Non-insistence on local language and non-overriding of normal usage is a state not beset by stress, vexation, despair and fever and it is the wrong way.

Therefore mendicants, you should train yourselves thus 'We shall know the state with conflict and we shall know the state without coflict, and knowing these, we shall enter upon the way without conflict.'[334]

Qualities of the Process Ascribed To the Awakened One

[335]

In relation to these qualities the Awakened One was asked: "How is the Process for this life, timeless, verifiable, leading onwards, knowable to the wise, each for themselves?" The Awakened One replied by asking if a person would know if there were greed, hatred and delusion in themselves or not and whether that knowledge was for this life, timeless, verifiable, leading onwards, knowable to the wise, each for themselves, or not. The listener replied, yes to both questions and the Awakened One said it is in that way that Process is for this life, timeless, verifiable, leading onwards, knowable to the wise, each for themselves.

The First Discourse of the Awakened One from Paali

[336] **(P1)**

The Middle Way

[337]

Mendicants, two extremes should not be followed by one who has gone forth as a wanderer[338]. Devotion to the pleasures of sense, a low practice of villagers, a practice unworthy, unprofitable, the way of the world (on the one hand); and (on the other) devotion to self-mortification, which is painful, unworthy and unprofitable[339]. By avoiding these two extremes the Accomplished One has gained knowledge of that Middle Way which gives vision, which gives knowledge, which causes calm, special knowledge, extinguishment, the end of stress.

And what is that Middle Way which gives vision, which gives knowledge, which causes calm, special knowledge, extinguishment, the end of stress? Truly it is this Noble Eightfold Path[340], that is, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Remembrance[341] and Right Concentration. This, mendicants, is that Middle Way which gives vision, which gives knowledge, which causes calm, special knowledge, extinguishment, the end of stress.

This is the noble truth about stress:

Birth is stress, decay is stress, sickness is stress, death is stress, likewise: sorrow and grief, woe, lamentation and despair; to be joined with things which we dislike; to be separated from things which we like, that also is stress; not to get what one wants, that also is stress. That is to say, the five components of clinging are stress.

This is the noble truth about the arising of stress:

It is that craving that leads back to birth, along with the lure and the lust that lingers longingly now here, now there: namely, the craving for sensual pleasure, the craving to be born again, the craving for existence to end.

This is the noble truth about the ceasing of stress:

It is the utter passionless cessation of, the giving up, the forsaking, the release from, the absence of longing for this craving.

This is the noble truth about the practice that leads to the ceasing of stress:

It is this Noble Eightfold Path[342], that is, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Remembrance[343] and Right Concentration.

[344]1.1 Mendicants, at the thought of this noble truth of stress, concerning things unlearnt before, there arose in me vision, insight, understanding; there arose in me wisdom, there arose in me light.

2.1 Mendicants, at the thought of this noble truth about the arising of stress, concerning things unlearnt before, there arose in me vision, insight, understanding, there arose in me wisdom, there arose in me light.

3.1 Mendicants, at the thought of this noble truth about the ceasing of stress, concerning things unlearnt before . . . there arose in me light.

4.1 Mendicants, at the thought of this noble truth about the practice leading to the ceasing of stress; concerning things unlearnt before. . . there arose in me light.

1.2 At the thought: Stress is to be understood; concerning things unlearnt before, there arose in me vision, insight, understanding, there arose in me wisdom, there arose in me light.

2.2 At the thought: The arising of stress is to be put away; concerning things unlearnt before . . . there arose in me light.

3.2 At the thought: The ceasing of stress must be realised, concerning things unlearnt before . . . there arose in me light.

4.2 At the thought: The practice leading to the ceasing of stress must be cultivated; concerning things unlearnt before . . there arose in me light.

1.3 At the thought: Stress has been understood (by me); concerning things unlearnt before, there arose in me vision, insight, understanding, there arose in me wisdom, there arose in me light.

2.3 At the thought: The arising of stress has been put away; concerning things unlearnt before . . . there arose in me light.

3.3 At the thought: The ceasing of stress has been realised; concerning things unlearnt before there arose in me light.

4.3 At the thought: This practice leading to the ceasing of stress has been cultivated; concerning things unlearnt before there arose in me vision, insight, understanding, there arose in me wisdom, there arose in me light.

Mendicants, so long as my knowledge and insight of the four noble truths in the three modes[345], as above, in their essential nature, was not quite purified, so long was I not sure that in this world, together with its gods, its devils, its superbeings, among the hosts of recluses and priests, of rulers and human beings, there was one enlightened with supreme awakening.

But so soon as my knowledge and insight of these twelvefold noble truths, as above, in their essential nature, was quite purified, then, mendicants, was I assured what it is to be enlightened with supreme awakening with regard to the world and its gods, its devils, its superbeings, and with regard to the hosts of recluses and priests, of rulers and human beings. Now knowledge and insight have arisen in me so that I know: Sure is my heart's release. This is my last birth. There is no more being for me.

The First Discourse of the Awakened One from Chinese

(C1[346])

[The Preamble]

So have I heard:

Once when the Awakened One sat under a tree[347] in Baaraa.nasii's greater-metropolitan-area[348] in the Deer Park[349] there were a thousand mendicants and a large gathering of gods to one side of the sky[350]. At that time there was a natural process wheel that flew to the Awakened One and that turned in front of him. The Awakened One stroked the wheel with his hand and said:

Previously uncountable sufferings came to me. I experienced immeasurable stress as name and form cycling on. The mind of delusion and lust has stopped. Now I have liberated my mind from the influxes and fetters. All roots have stopped. Birth and death have been cut off. I will not be recycled in the five destinations[351].

The wheel then rose up while the Awakened One told the mendicants[352] [this]:

[Item 1 – The Middle Path]

In the world there are two practices of indulging in extremes. These ways of practice are not suitable for doing the task for a disciple who has left home life for good. What are the two? One is to dwell in desire and passion with impure aspirations. The second is depending on grasping in sensuality[353] with which one cannot progress earnestly. For this reason one who goes back cannot rate as a real follower of the Awakened One's ways.

If a mendicant does not dwell with desire and passion [or] grasping in sensuality, he can experience the middle [path]. The One-Thus-Come completely and rightly awakened, attained to vision and wisdom, avoided the two extremes and realised extinguishment[354].

What is the meaning of experiencing the middle [path]? It is achieving the Noble Eight[fold] Way. First is Right View, second is Right Thought, third is Right Speech, fourth is Right Action, fifth is Right Livelihood, sixth is Right Effort, seventh is Right Mindfulness and eighth is Right Concentration. Mendicants, I have not heard of [this] way before.

When he has known deeply stress as a noble truth, he is concentrated, experiences vision, calm, knowledge, wisdom, insight and realization, that awareness[355] causes liberation of mind[356].

When he has known deeply stress's arising [and its] ceasing as noble truths, he [is concentrated,[357]] experiences vision, calm, knowledge, wisdom, insight and realization, that awareness[358] causes liberation of mind.

So also with the noble truth of [the path to stress's] ceasing.

[Item 3 – The 4NT Definitions]

What is stress? It is birth, ageing, sickness, grief, lamentation, despair, association with the hated, separation from that which is desired [and] not getting what one seeks. In brief, the five components of clinging are stress.

What is the arising of stress? It comes from desire the reason and cause for pleasure in rebecoming. Not leaving taking pleasure and delight now there and there[359]. [That is] sensual desire, desire for form and desire for formlessness. This is the arising of stress.

What is stress's cessation? It is the realization coming from desire to rebecome, which is happy. Not experiencing dwelling in excess, remainderless awareness[360], dispassion, rejecting it to not consider it again. This is stress's[361] cessation.

What is the way to the ending of stress[362]? It is the practice of the Noble Eight[fold] Way. Right View, Thought, Speech, Action, Livelihood, Effort, Mindfulness and Concentration. This is the[363] path to the ceasing of stress.

[Item 4 - The Twelve Aspects]

Moreover mendicants, stress is a noble[364] truth. The arising of stress is a noble truth. Stress's arising's cessation is a noble truth. The path to the Stress's arising's cessation[365] is a noble truth. When I had not yet heard before, in the past, this process of stress, I ought [to have] vision, calm, knowledge, wisdom, insight and realization, that awareness[366] causes liberation of mind. Because I had not yet heard in the present this process of the Four Noble Truths[367], I ought to experience vision, calm, knowledge, wisdom, insight and realization, causing liberation of mind. As long as [I did] not hear all about this process of the Four Noble Truths in the future, [I ought to have] experienced vision, calm, knowledge, wisdom, insight and realization, causing liberation of mind.

[Item 5 – The Declaration]

These are the four truths in three phases and twelve modes and not knowing [them] purely I did not among all those in the world, all rulers[368] and men, gods, demons, recluses and priests know and proclaim that I experienced the way of morality, concentration, wisdom and liberation. Knowing and seeing completely these, the four highest [attainments], there is no more future birth, [I am] far from the world not again to suffer.

[Item 6 – The Process-Eye]

When the Awakened One said this, In Venerable Knowing[369] Ko.n.dannyya and 80,000,000 gods the stainless, dustless[370] process eye arose. The influxes of those 1000 mendicants finished and their minds were liberated. They all realised the stage of Accomplishment[371]. Then in addition they all turned [their view to] "All processes that arise are bound to cease".

[Item 8 – The God's Proclamation]

The many gods made known the process wheel in its three turns. Of the gods in the world, living in the Process Realm[372], none did not hear it all. It first reached the Four Great Kings, then the Thirty-three[373] gods, Yaama gods, Tusitaa gods, gods delighting in other's creations[374], gods delighting in their own creations. It reached the limit of the Brahma world. So in an instant all of them heard.

At that time the Awakened One's Realm[375] of three thousand world systems and ten million two thousand earthly gods all shook tremendously. They were the Awakened One's divine helpers to start to turn in Baaraa.nasii[376] the highest process wheel not yet turned and proclaimed to a countless degree of gods and men who realised the path.

[Closure]

After the Awakened One said this, all were very happy.

[Item 9 – Naming the Discourse]

This is the discourse of the Awakened One [first] speaking and turning the process wheel.

The First Discourse of the Awakened One from Chinese

(C2[377])

[The Preamble]

So have I heard:

Once the Awakened One dwelt at Baaraa.nasii in the Deer Park at The Place the Sages Stay. At that time the World Honored One told the five mendicants:

[Item 3/4 – The 4NT Definition and the Twelve Aspects]

This is the noble truth of stress[378]…

This is the [noble truth of the] arising of stress…

This is the [noble truth of the] ceasing of stress…

This is the noble truth of the path to the ceasing of stress…

…which is a process I had not ever[379] heard before, when rightly considered, gives rise to vision, knowledge, understanding and realization.

And again,

This noble truth of[380] stress, which is a process I had not ever heard before and when rightly considered, gives rise to vision, knowledge, understanding and realization, having been known [theoretically[381]], should be known again [experientially[382]].

[383]This noble truth of the arising of stress, which is a process I had not ever heard before and when rightly considered, gives rise to vision, knowledge, understanding and realization, having been known [theoretically], should be cut off [experientially].

This noble truth of the ceasing of stress, which is a process I had not ever heard before and when rightly considered, gives rise to vision, knowledge, understanding and realization, having been known [theoretically], should be realised [experientially].

This noble truth of the path of the ceasing of stress, which is a process I had not ever heard before and when rightly considered, gives rise to vision, knowledge, understanding and realization, having been known [theoretically], should be practised [experientially].

And again, Mendicants!

This noble truth of stress, which is a process I had not ever heard before and when rightly considered, gives rise to vision, knowledge, understanding and realization, having been known [theoretically], has been known fully [experientially].

This noble truth of the arising of stress, which is a process I had not ever heard before and when rightly considered, gives rise to vision, knowledge, understanding and realization, having been known [theoretically], has been cut off fully [experientially].

This noble truth of the ceasing of stress, which is a process I had not ever heard before and when rightly considered, gives rise to vision, knowledge, understanding and realization, having been known [theoretically], has been realised fully [experientially].

This noble truth of the path of the ceasing of stress, which is a process I had not ever heard before and when rightly considered, gives rise to vision, knowledge, understanding and realization, having been known [theoretically], has been practised fully [experientially].

[Item 5 – The Declaration]

Mendicants, as long as, with regard to these Four Noble Truths for liberation, for coming out, for departing, in three phases and twelve modes, there did not arise, vision, knowledge, understanding and realization, so long I did not finally declare myself to have received unsurpassed-right-full-enlightenment[384] amongst all the gods, demons, rulers[385], recluses, priests and [their] disciples[386]. With regard to [these] Four Noble Truths for liberation, for coming out[387], [for departing[388]], in three phases and twelve modes, there arose, vision, knowledge, understanding and realization, therefore I declared myself to have received[389] unsurpassed-right-full-enlightenment amongst all the gods, demons, rulers, recluses, priests and [their] disciples.

[Item 6 – The Process-Eye]

When the World Honored One taught this process, Venerable Ko.n.dannyya and 80,000 gods, attained the pure vision of the process far from dust, apart from dirt[390].

[Item 7 – The Renaming]

At that time The World Honored One asked Venerable Ko.n.dannyya, "Do you know the process or not?" [Venerable] Ko.n.dannyya said to the Awakened One, "I know, World Honored One." Again, he asked Venerable Ko.n.dannyya, "Do you know the process or not?" Venerable Ko.n.dannyya[391] said to the Awakened One, "I know, Well-Gone-One." Because Venerable Ko.n.dannyya knew the process he was therefore called Knowing[392] Ko.n.dannyya.

[Item 8 – The Gods' Proclamation]

Venerable Knowing Ko.n.dannyya knew the process [and] the earth spirits raised their voices and chanted the words, "Benevolent Ones, the World Honored One in Baaraa.nasii's greater-metropolitan-area in the Deer Park at The Place the Sages Stay has, out of compassion for the world, [turned] the process wheel of the three phases and twelve modes, which has never been turned by any recluse, priest, ruler, demon or god, which abundantly benefits the many, for[393] the peace and happiness of the many, for abundantly increasing benefit[394], for the gain and peace of rulers[395] and men, to increase the retinue of the gods and decrease the retinue of the demons.
The earth spirits chanted and having heard, the sky spirits and gods: the four great[396] king gods, the thirty three gods, the painless gods, the happy-dweller gods, the gods delighting in their own creations[397], the gods satisfied in others' creations[398]; passed on the chant, rolling it on from one to the next. In a moment of time in the heavenly world, Brahma gods reverberated the sound of the chanted words, "Benevolent Ones, the World Honored One in Baaraa.nasii's greater-metropolitan-area in the Deer Park at The Place the Sages Stay has, out of compassion for the world[399], [turned] the process wheel of the three phases and twelve modes, which has never been turned by any recluse, priest, ruler, demon or god[400], which abundantly benefits the many, for[401] the peace and happiness of the many, for abundantly increasing benefit[402], for the gain and peace of rulers and men[403], to increase the retinue of the gods and decrease the retinue of the demons.

[Item 9 – Naming the Discourse]

The World Honored One in Baaraa.nasii's greater-metropolitan-area in the Deer Park at the Place the Sages Stay has turned the process wheel. Therefore this discourse is called "The Discourse of Turning the Process Wheel" [404].

[Closure]

The Awakened One gave this discourse. The mendicants heard what the Awakened One said, were very happy and respectfully left[405].

The First Discourse of the Awakened One from Chinese

(C3[406])

[The Preamble]

So have I heard:

Once the Fortunate One[407] dwelt at Baaraa.nasii at The Place the Sages Drop In, in the Deer Feeding Forest. At that time the World Honored One told the five mendicants[408]:

[Item 4 – The Twelve Aspects]

Oh[409] mendicants, paying right attention to this noble truth of stress, which was a process [not] heard [before[410]], enables vision, knowledge, understanding and realization to arise.

Oh mendicants, paying right attention to these noble truths of stress' arising, stress' ceasing, the path to stress' ceasing, which was a process [not] heard [before], enables vision, knowledge, understanding and realization to arise.

Oh mendicants, paying right attention to this noble truth of stress, which is understood, which should be known and which was a process [not] heard [before], enables vision, knowledge, understanding and realization to arise.

Oh mendicants, paying right attention to this noble truth of stress arising, which is understood, which should be cut off and which was a process [not] heard [before], enables vision, knowledge, understanding and realization to arise.

Oh mendicants, paying right attention to this noble truth of stress' ceasing, which is understood, which should be realised and which was a process [not] heard [before], enables vision, knowledge, understanding and realization to arise.

Oh mendicants, paying right attention to this noble truth of the path to stress' ceasing, which is understood, which should be practised and which was a process [not] heard [before], enables vision, knowledge, understanding and realization to arise.

Oh mendicants, paying right attention to this noble truth of stress, which is understood, which has been known and which was a process [not] heard [before], enables vision, knowledge, understanding and realization to arise.

Oh mendicants, paying right attention to this noble truth of stress' arising, which is understood, which has been eradicated and which was a process [not] heard [before], enables vision, knowledge, understanding and realization to arise.

Oh mendicants, paying right attention to this noble truth of stress' ceasing, which is understood, which has been cut off and which was a process [not] heard [before], enables vision, knowledge, understanding and realization to arise.

Oh mendicants, paying right attention to this noble truth of the path to stress' ceasing, which is understood, which has been practised and which was a process [not] heard [before], enables vision, knowledge, understanding and realization to arise.

[Item 5 – The Declaration]

Oh mendicants, as long as I did not understand these four noble truths, in three phases and twelve modes, for so long vision, knowledge, understanding and realization all did not arise and I therefore did not proclaim among the gods, demons, rulers, recluses, priests and all people in the world, I realised the purification of mind from afflictions, liberation, unsurpassed awakening.

Oh mendicants, when I understood these four noble truths, in three phases and twelve modes, then vision, knowledge, understanding and realization all arose and I therefore proclaimed among the gods, demons, rulers, recluses, priests and all people in the world, I realised the purification of mind from afflictions, liberation, unsurpassed awakening.

[Item 6 – The Process-Eye]

While the World Honored One said this, Venerable Ko.n.dannyya and 80,000 gods realised the stainless and dustless[411] pure process vision.

[Item 7 – The Renaming]

The Awakened One asked Ko.n.dannyya, "Do you know the process?" He answered, "I know, World Honored One." [The Awakened One asked Ko.n.dannyya again,] "Do you know the process?" He answered, "I know, Well Gone One." Because Ko.n.dannyya understood the process, he was then called Knowing Ko.n.dannyya.

[Item 8 - The God's Proclamation]

At this time and place dwelt a Yaksha who heard what the Awakened One said. In a loud voice he went out and told people and gods, "Benevolent Ones, you ought to know that the Awakened One while dwelling at Baaraa.nasii at the Place the Sages Drop In, in the Deer Feeding Forest… (say in full[412])… three phases and twelve modes process wheel[413]. Through this he has been able among gods, men, demons, rulers, recluses and priests, all beings in the world, to bring about great benefit and has caused companions in the Holy Life to quickly reach the place of peace, isolation [from] and extinction [of defilements]. Humans and gods increase and prosper [while] demons decrease and diminish. Therefore that Yaksha told: the sky gods, the Four Great Kings. Hearing they all came to know.

In this way in a moment it was relayed across the six realms. In a moment, a tick, a second, [it reached] up to the gods [and] all heard the sound. Having heard, the gods repeated all everywhere what had been said… (say in full as before).

[Item 9 – Naming the Discourse]

Therefore the name of this discourse is the three-phased process wheel. When the mendicants and the eighty[414] [thousand] gods heard what the Awakened One said, they all left happily.

[Closure]

The Awakened One taught the three-phased process wheel discourse.

The First Discourse of the Awakened One from Chinese

(C4[415])

[So have I heard:

Once the Fortunate One dwelt at Baaraa.nasii at The Place the Sages Drop In, in the Deer Feeding Forest. At that time the World Honored One told the five mendicants[416]:][417]

[Item 1 – The Middle Path]

Mendicants [those] who have left the family [should] not go near the two extremes [of] addiction to sensual indulgence or self-mortification, [which] is not virtuous and noble, tiring body and mind [and] not beneficial.

Mendicants, in addition to these two extremes[418] there is the middle way, [which] makes clear vision, clear knowledge, higher peace, super knowledge, complete realization, the realization of extinguishment[419]. What is it that [I] call the middle way, [which] makes clear vision, clear knowledge, higher peace, super knowledge, complete realization, the realization of extinguishment? This Noble Eightfold Path: right view, right thought[420], right speech, right action, right livelihood, right effort, right remembrance, right concentration. This is called the middle way, [which] makes clear vision, clear knowledge, higher peace, super knowledge, complete realization, the realization of extinguishment[421].

[Items 3 and 4 – The 4NT Definitions and the Twelve Aspects]

There are four noble truths. What are they that are called the noble truths? Stress is a noble truth, the arising of stress is a noble truth, the ceasing of stress is a noble truth and the exit from stress is a noble truth.

What is called the noble truth of stress? Birth is stress, ageing is stress, sickness is stress, death is stress, associating with the disliked[422] is stress, being separate from the liked is stress, not getting what one wants is stress, that is to say, in summary, the five components of fuel are stress. That is what is called the noble truth of stress.

Moreover, [this] noble truth of stress ought to be known and I have known this [and] the eightfold path ought to be practised: right view, right thought, right speech, right action, right livelihood, right effort, right remembrance, right concentration.

What is called the noble truth of the arising of stress? That desire which is related to re-experiencing, associated with passionate relishing[423]. That is called the noble truth of the arising of stress[424].

Moreover, this noble truth of the arising of stress ought to be extinguished and I have done the extinguishing [and] the eightfold path ought to be practised: right view and so on to right concentration.

What is called the noble truth of the ending of stress? The remainderless, desireless, cessation of, abandonment of, relinquishment of, freedom from, complete ending of, rest from and non-attachment[425] to that desire. That is the noble truth of the ending of stress.

Moreover, the noble truth of the ending of stress ought to be realised and I have done the realising [and] the eightfold path ought to be practised: right view and so on to right concentration.

What is the noble truth of the exit from stress? It is this worthy noble eightfold path: right view and so on to right concentration. That is the noble truth of the exit from stress.

Moreover, this noble truth of the exit from stress ought to be practised [and] I have practised this noble truth of the exit from the stress.

[Item 4 – The Twelve Aspects]

This noble truth of stress, a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom[426]. Moreover, one ought to know this. The noble truth of stress, a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom. Moreover, I have known [this]. The noble truth of stress, a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom. This is called the noble truth of stress.

This noble truth of the arising of stress, a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom. Moreover, one ought to cut this off. The noble truth of the arising of stress, a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom. Moreover, I have cut this off. The noble truth of the arising of stress, a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom. This is called the noble truth of the arising of stress.

This noble truth of the ceasing of stress[427], a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom. Moreover, one ought to realise this. The noble truth of the ceasing of stress[428], a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom. Moreover, I have realised this. The noble truth of the ceasing of stress[429], a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom. [This is called the noble truth of the ceasing of stress.]

This noble truth of the exit from stress, a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom. Moreover, one ought to practise [this]. The noble truth of the exit from stress, a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom. Moreover, I have practised this. The noble truth of the exit from stress, a process not heard of before, gives rise to: knowledge, vision, realization, understanding, super knowledge and wisdom. [This is called the noble truth of the exit from stress.]

These are called the four noble truths.

[Item 5 – The Declaration]

If I had not practised these four noble truths in three phases and twelve modes[430] as they really are, then I would not know [and] I [would not] now have realised the unsurpassed completely right path[431]. But now I know these four noble truths in three phases and twelve modes as they really, [so] I now have realised the unsurpassed completely right path. Therefore [I have] no hesitation[432].

The One-Thus-Come said these four noble truths. Among sentient beings there were no Awake Ones[433], so the One-Thus-Come would not turn the Process-wheel for them by teaching the four noble truths. If the One-Thus-Come said the four noble truths and in the crowd there were Awake Ones, therefore the One-Thus-Come would then turn the Process-wheel for them. [The wheel] which recluses, priests, maaras, yaamas, gods and even those people in the world cannot turn [back].

Therefore diligent effort should be made to practise the four noble truths. The noble truth of stress, noble truth of the arising of stress, noble truth of the ceasing of stress and noble truth of the exit from stress ought to be practised like this.

[Item 6 – The Process-Eye]

Then when the World Honored One spoke about this process, [of the] five mendicants, all the dust and dirt of Venerable Knowing[434] Ko.n.dannyya was eliminated. The Process-eye arose[435].

[Item 7 – The Renaming]

Then the World Honored One understood what had been attained in the mind of Knowing Ko.n.dannyya. He therefore used these words to praise [him] saying, "Knowing Ko.n.dannyya has understood, Knowing Ko.n.dannyya has understood." From this time forward he was called Knowing Ko.n.dannyya.

[Item 8 – The God's Proclamation]

When the earth gods heard what the One-Thus-Come said, then they immediately passed it on. "Now the One-Thus-Come has reached complete and right awakening. In Baaraa.nasii, the Sages [Drop in Place], the Deer Park, he has turned the unsurpassed Process-wheel, which has not been turned before and cannot be turned [back] by recluses, priests, maaras, yaamas, gods, including people." The earth gods proclaimed it and on hearing, the Four Great[436] King gods, the 33 gods, the yaamas, the delightful gods, the gods delighting in others' creations, the gods delighting in their own creations, proclaimed it one to the other passing it on, saying: "Now the One-Thus-Come has reached complete and right awakening. In Baaraa.nasii, the Sages [Drop in Place], the Deer Park, he has turned the unsurpassed Process-wheel, which has not been turned before and which cannot be turned [back] by recluses, priests, maaras, yaamas, gods, including people." Then in the time of one thought, in an instant, in a second they passed on the proclamation that penetrated to the Brahmaa World.

[Item 10 – The Process-Eye]

Then Venerable Knowing Ko.n.dannyya saw the process, realised the process, realised all processes and realised the real fruit.

The First Discourse of the Awakened One from Chinese

(C5[437])

[So have I heard:

Once the Fortunate One dwelt at Baaraa.nasii at The Place the Sages Drop In, in the Deer Feeding Forest. At that time the World Honored One told the five mendicants[438]:][439]

[Item 1 – The Middle Path]

The Awakened One addressed them again saying: in the world there are two ends [that one] should not go near. The one is desirously grasping pleasant sensation in sensuality[440] [which is] fruitless[441]. The second is the wicked view [that] the stressed body is not the way. Giving up these two ends, thereupon realising the Middle Way, there arose vision, knowledge, understanding and realization in the direction of extinguishment[442].

What is the Middle Way? That which is called the eightfold [way][443]: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. That is the Middle Way.

[Item 3 and 4 – The 4NT Definitions and the Twelve Aspects]

Moreover, there are four noble truths. Stress is a noble truth, the arising of stress is a noble truth, the ceasing of stress is a noble truth and the path of the ceasing of stress is a noble truth.

What is called the noble truth of stress? That which is called birth, is stress, ageing, is stress, sickness, is stress, death, is stress, grief, lamentation and despair is stress, associating with the disliked is stress, being separate from the liked is stress, not getting what one wants is stress. To say in summary, the five components of clinging are stress. That is what is called the noble truth of stress.

What is called the noble truth of the arising of stress? That which is called having the desire to reach all birth[444] and the trouble of clinging to pleasure there and there. That is called the noble truth of the arising of stress[445].

What is called the noble truth of the ending of stress? That which is called the desireless, remainderless, cessation, ending, extinguishment[446]. That is called the noble truth of the ending of stress.

What is the noble truth of the path of ceasing stress? That which is called eightfold right path. That is called the noble truth of the path of ceasing stress.

I had not heard this process before. Vision arose, knowledge arose, understanding arose, realization arose, super knowledge arose and wisdom arose.

This process ought to be known. I had not heard this process before. Vision arose, etc., wisdom arose.

This process has been known. I had not heard [this process] before. Vision arose, etc., wisdom arose.

[Item 4 – The Twelve Aspects]

This is the noble truth of stress. This noble truth of stress ought to be known. This noble truth of stress has been known. I had not heard [this process] before. Vision arose, etc., wisdom arose.

This is the noble truth of the cause of stress. This noble truth of the cause of stress ought to be cut off. This noble truth of the cause of stress has been cut off. I had not heard [this process] before. Vision arose, etc., wisdom arose.

This is the noble truth of the ceasing of stress. This noble truth of the ceasing of stress ought to be realised. This noble truth of the ceasing of stress has been realised. I had not heard [this process] before. Vision arose, etc., wisdom arose.

This is the noble truth of the path of the ceasing of stress. This noble truth of the path of the ceasing of stress ought to be practised. This noble truth of the path of the ceasing of stress has been practised. I had not heard [this process] before. Vision arose, etc., wisdom arose.

[Item 5 – The Declaration]

When I knew, as they really are, thrice revolved, twelve fold Process-wheel, I realised unsurpassed complete enlightenment.

[Item 6 – The Process-Eye]

When this process was taught: the earth shook in six directions and Ko.n.dannyya, regarding all processes of the middle [way], attained the pure eye of the process far from dust and separated from dirt[447].

The Awakened One asked Ko.n.dannyya, "Are you liberated or not?" "Are you liberated or not?" and Ko.n.dannyya replied saying, "I am liberated, World Honored One."

[Item 8 – The God's Proclamation]

Having heard, the earth spirits told the sky spirits, the sky spirits told the Four Great King gods[448], the Four Great King gods told the gods of the Thirty-three[449]; in this way [it] unrolled and rolled on reaching the Brahma gods; saying "now in Baaraa.nasii the Awakened One turns the unsurpassed Process-wheel that has not been turned before whether by recluses, priests, maaras or Brahma. [That is,] all those in the world that never turned it"; all the gods were happy and sent down every kind of flower and all [over] there was a bright light like stars falling to the earth; in the sky played skilful[450] heavenly music.

With this Ko.n.dannyya, from sitting [paid] the utmost respect to the Awakened One's feet. Explaining to the Awakened One he said, "World Honored One, if you are willing, give me the going forth[451], [I would] receive full ordination[452]. The Awakened One said, "Welcome, mendicant, receive the full ordination. In my well taught, Process and Discipline one can end all stress and purely practise the Holy Life." Ko.n.dannyya's beard and head hair were self dropped[453]. The (Buddhist mendicant's) robes wrapped around his body and the (Buddhist mendicant's) earthenware bowl was in his hand. This was Ko.n.dannyya's receiving the going forth and full ordination.

[Item 7b – The Renaming]

After this [his] name was Knowing[454] Ko.n.dannyya.

The First Discourse of the Awakened One from Chinese

(C6[455])

[The Preamble]

So have I heard:

Once the Fortunate One dwelt in Baaraa.nasii at The Place the Sages Drop In, in the Deer Feeding Forest. At that time the World Honored One told the mendicants[456]:

[Item 1 – The Middle Path]

There are two activities [that] a disciple should not be intimate with. What are the two activities? That is to say: clinging to desire to reach pleasurable processes; this is a base, common and low process; on the other hand are these stresses, many despairs and many extremes. These are called two activities a disciple should not be intimate with. In this way, having given up these two activities, I myself have attained the essential path and realised Right Enlightenment. Vision and knowledge arose, I realised understanding and rest, attained all super knowledge and the fruit of recluse-ship leading to extinguishment[457].

What is called attaining the essential path and realising Right Enlightenment? Vision and knowledge arising, realising understanding and rest, attaining all super knowledge and the fruit of recluse-ship leading to extinguishment? That which is called the worthy noble eightfold path. That is to say: Right View, Right Thought[458], Right Speech, Right Action, Right Livelihood, Right Effort, Right Memory and Right Concentration. That is the essential path [which] caused me to attain and realise Right Enlightenment. Vision and knowledge arising, realising understanding and rest, attaining all super knowledge and the fruit of recluse-ship leading to extinguishment. Thus mendicants you ought to study and reject the above two activities and practise the essential path. Thus mendicants ought to do this study.

[Closure]

At that time the mendicants heard what the Awakened One said and they happily went to practise.

Edited Version of the First Discourse of the Awakened One from Paali

(P1)

(Based on S v 420-425 and applying the findings in the above study.)

[The Preamble]

I have heard this:

Once the Fortunate One lived in the Deer Park at the Place the Sages Drop In at Baaraa.nasii. There the Fortunate One addresses the five mendicants:

[Item 1 – The Middle Path]

Mendicants, these two extremes should not be followed by one gone forth: engaging in clinging to pleasant sensation in sensuality, [which] is low, village-like, common, ignoble and not associated with profit; and engaging in self-tiring, [which] is stressful, ignoble and not associated with profit.

Mendicants, not having gone to these two extremes, the middle path has been realised by the One-Thus-Come[459] [which] causes vision, calm, knowledge[460], leads to penetration, complete knowledge and extinguishment. And what is that middle path [which] causes vision, calm, knowledge, wisdom, insight and realization? Truly it is this Noble Eightfold Path, it is: Right View, Right Thought, Right

Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration[461]. Mendicants, truly this is that middle path [which] causes vision, calm, knowledge, wisdom, insight and realization[462].

[Item 3 and 4 – The 4NT Definitions and the Twelve Aspects]

1.1[463] Mendicants, "This is the noble truth of[464] stress: birth is stress, ageing is stress, sickness is stress, death is stress, to be joined with the unloved is stress, to be separated from the loved is stress, not getting what one wants is stress, in summary, the five components of clinging are stress." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

2.1 Mendicants, "This is the noble truth of the source of stress: the addiction which is related to rebecoming, associated with passionate relishing and taking delight there and there[465]. That is, addiction to sensuality, addiction to becoming, addiction to non-becoming." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

3.1 Mendicants, "This is the noble truth of ending of stress: the remainderless, desireless, cessation of, abandonment of, relinquishment of, freedom from and non-attachment to that very addiction." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

4.1 Mendicants, "This is the noble truth of the path to the ending of stress: truly it is this Noble Eightfold Path, that is, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

1.2 Indeed again, mendicants, "This stress **ought to be understood**." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

2.2 Indeed again, mendicants, "This, the source of stress **ought to be eradicated**." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

3.2 Indeed again, mendicants, "This, the ending of stress **ought to be realised**." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

4.2 Indeed again, mendicants, "This, the path to the ending of stress **ought to be practised**." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

1.3 Indeed again, mendicants, "This stress **has been understood**." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

2.3 Indeed again, mendicants, "This, the source of stress **has been eradicated**." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

3.3 Indeed again, mendicants, "This, the ending of stress **has been realised**." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

4.3 Indeed again, mendicants, "This, the path to the ending of stress **has been practised**." Through [this] previously unheard process there arose vision, knowledge, understanding, wisdom and light for me.

[Item 5 – The Declaration]

Mendicants, so long as my insight and vision in the three phases and twelve aspects of these Four Noble Truths as they really are, was not completely clear, then indeed for so long I did not admit there was an incomparable-fully-rightly-awakened person in the world with its gods, demons, rulers, recluses, priests, with its rulers and peoples. But mendicants, when my insight and vision in the three phases and twelve aspects of these Four Noble Truths as they really are, was completely clear, then indeed did I proclaim there was an incomparable-fully-rightly-awakened person in the world with its gods, demons, rulers, recluses, priests, with its rulers and people. And then the knowledgeable insight arose to me: "Unshakable is the liberation of my mind, this is the last birth, there is none of this rebecoming.

The Fortunate One said this. The five mendicants understood what the Fortunate one said and were overjoyed.

[Item 6 – The Process-Eye]

Even while this was being explained the stainless and pure Vision of the Process arose to Elder Ko.n.dannyya: "Whatever is of a nature to arise, all that is of a nature to cease." [466]

[Item 7 – The Renaming]

And the Fortunate One exclaimed "Indeed, the Good Ko.n.dannyya has understood. Indeed, the Good Ko.n.dannyya has understood." That is how the Elder Ko.n.dannyya was named "Knowing Ko.n.dannyya".

The Foundation of Remembrance from Chinese

[467]

Introduction

[468]

Thus have I heard; at one time the AO dwelt among the Kurus[469] [in] Kammaasadhamma[470] a Kuru city. At that time the World Honored One told the monks: there is one way only for sentient beings to be purified, to overcome sadness and fear, to destroy stress and anguish, to cut off lamentation and realise the right process, namely the four foundations of remembrance.

Whatever Ones-Thus-Come there were that have not clung to complete right enlightenment, all have cut the five hindrances which pollute the heart and weaken wisdom, established the mind in and rightly abode in the four foundations of remembrance, practised the seven limbs of awakening and realised enlightenment, the unsurpassed right and perfect enlightenment.

Whatever Ones-Thus-Come there will be that do not cling to complete right enlightenment, all will cut the five hindrances which pollute the heart and weaken wisdom, establish the mind and rightly abide in the four foundations of remembrance, practise the seven limbs of awakening and realise enlightenment, the unsurpassed right and perfect enlightenment.

I, the current One-Thus-Come, that do not cling to complete right enlightenment, I also have cut the five hindrances which pollute the heart and weaken wisdom, established the mind and rightly abide in the four foundations of remembrance, practised the seven limbs of awakening and realised enlightenment, the unsurpassed right and perfect enlightenment.

What are the four? Examining the body [just] as the body foundation of remembrance. In the same way, examining sensations…, the mind… and processes [just] as processes foundation of remembrance.

1. The Body

First level of awareness – jhaana, with reason - vitakka[471]

Bodily Postures?

What is it that is called the examining the body [just] as the body foundation of remembrance? A mendicant when going then he knows: "I am going". When standing then he knows: "I am standing". When sitting then he knows: "I am sitting". When lying down then he knows: "I am lying down". When falling asleep then he knows: "I am falling asleep". When waking then he knows: "I am waking". When falling asleep [or] waking he knows: "I am falling asleep [or] waking" [472].

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

Everyday Activity?

And again mendicants, examining the body [just] as the body the mendicant rightly knows going out and coming in. Examining well and discriminating bending and stretching [the limbs], lowering and raising [the head] and the right order [of seniority of monks][473]. He holds his extra robe[474] well, extending to all the robes and the bowl. Going, standing, sitting, lying down, going asleep, waking, speaking and remaining silent all he rightly knows.

In this way the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

Investigation - vicaara

Unwholesome Thought

And again mendicants, examining the body [just] as the body, the mendicant, when an evil unwholesome thought arises, uses a wholesome process of thought to control, to cut, destroy and stop it. Like a carpenter or a carpenter's apprentice manages to use an inked string to make [a line]

on the wood and then uses a sharp axe to chop it straight. In this way the mendicant, when an evil unwholesome thought arises, uses the wholesome process of thought to control, to cut, destroy and stop it[475].

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

And again mendicants, examining the body [just] as the body, the mendicant, with teeth clenched and tongue pressed up to the palate, he uses mind to control mind, to cut, destroy and stop [evil unwholesome thought]. Just like two strong men seizing one weak man, can seize him and twist him and freely and beat him up[476]. Like this the mendicant, with teeth clenched and tongue pressed up to the palate, he uses mind to control mind, to cut, destroy and stop it.

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

Breathing

And again mendicants, examining the body [just] as the body, [when] the mendicant breathes in then he knows: "I breathe in"; [when] he breathes out and then he knows: "I breathe out" [477]; [when] he breathes in long then he knows: "I breathe in long"; [when] he breathes out long then he knows: "I breathe out long"; [when] he breathes in short then he knows: "I breathe in short"; [when] he breathes out short then he knows: "I breathe out short"; experiencing[478] the whole body he breathes in, experiencing the whole body he breathes out; practising[479] calming[480] the bodily activities he breathes in; practising[481] calming the bodily[482] activities he breathes out.

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

Second level of awareness – jhaana, with zest - piiti and happiness – sukha, but without reason – vitakka and investigation - vicaara

Bodily Sensation

And again mendicants, examining the body [just] as the body, the mendicant has zest and happiness born of seclusion saturating his body, freshening and invigorating all over fully [so that there is] not a place in his body that is not infused with zest and happiness born of seclusion. Just like a person working in a bathhouse[483] fully kneads soap powder [with] water[484] rolling [it round with his hands] and the water saturates, freshens and invigorates all over fully [so that there is] not a place it does not extend to[485]. Just like that mendicants, zest and happiness born of seclusion saturate his body, freshens and invigorates all over fully [so that there is] not a place in his body that is not infused with zest and happiness born of seclusion[486].

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

And again mendicants, examining the body [just] as the body, the mendicant has zest and happiness born of concentration saturating his body, freshening and invigorating all over fully [so that there is] not a place in his body that is not infused with zest and happiness born of concentration. Just like a mountain spring pure and clean, not muddy, full and overflowing. There is no chance for water to enter from [any of] the four directions and water rises up out from the base of that spring. It overflows to the outside saturating the mountain freshening and invigorating all over fully [so that there is] not a place it does not extend to. Just like that mendicants, zest and happiness born of concentration saturating his body, freshening and invigorating all over fully [so that there is] not a place in his body that is not infused with zest and happiness born of concentration[487].

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

Third level of awareness without zest - piiti

And again mendicants, examining the body [just] as the body, the mendicant has happiness born of non-zest saturating his body, freshening and invigorating all over fully [so that there is] not a place in his body that is not infused with happiness born of non-zest. Just like a blue lotus flower, red, or white lotus, water produced, water grown, touching the bottom of the water, their roots, stems, flowers and leaves all are saturated, freshened and invigorated all over fully [so that there is] not a place it does not extend. Just like that mendicants, happiness born of non-zest saturates his body, freshening and invigorating all over fully [so that there is] not a place in his body that is not infused with happiness born of non-zest[488].

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

Fourth level of awareness
Pure clean mind in the body

And again mendicants, examining the body [just] as the body, the mendicant has in his body a pure clean mind and remains with a fully liberated mind. In his body there is a pure clean mind that has no place untouched (by it). Just as if there were a man wrapping a seven or eight cubit cloth from head to toe around his body, there would be no place uncovered. Just like that mendicants, in his body there is a pure clean mind that has no place untouched (by it)[489].

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

Remembrance - sati
Bright Thoughts

And again mendicants, examining the body [just] as the body, the mendicant thinks glorious bright thoughts, well received, well grasped, well remembered thoughts; as before, so also after; like after, also before; as in the day, so also at night; as below, so also above. Like this he is not confused at heart, he does not have entanglement. He practises a glorious bright mind, a mind that is finally not covered by darkness[490].

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

Mental Image

And again mendicants, examining the body [just] as the body, the mendicant well receives the image and well remembers what is thought. Just as a man sitting examines one lying or a man lying examines one sitting. Just like this he well receives the image and well remembers what is thought[491].

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

Clear Comprehension - sampajannyya
The body's components

And again mendicants, examining the body [just] as the body, the mendicant examines this body according to how it is[492], good or bad, from head to foot, seeing it filled with all kinds of impurities gross and subtle, covered by skin[493]. In this body of mine there is: hair of the head, hair of the body, nails, teeth, skin, flesh, muscle, bone, heart, kidneys, liver, lungs, large intestine, small intestine, spleen, stomach, portions of faeces, brain and brain stem, tears, sweat, mucus, phlegm, pus, blood, fat, synovial fluid, saliva, bile and urine.

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

The Elements in the body

And again mendicants, examining the body [just] as the body, the mendicant examines all the elements of the body. In this, my body, there are the earth, water, fire, wind, space and perception elements[494]. Just as if a butcher or his apprentice had killed a cow, skinned it and spread it out on the ground, dividing it into six sections. Just like that the mendicant examines the body in all its elements. In this body of mine there is the earth, water, fire, wind, space and perception element.

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

Impermanence - anicca
The decomposing body

And again mendicants, examining the body [just] as the body, the mendicant examines a dead corpse either one or two days up to six or seven days pecked by crows and kites, eaten by jackals and wolves, burnt by fire, buried in the earth, all decayed, rotten and decrepit. Having seen it he compares it to himself: now even this body of mine is like this and finally cannot escape it.

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

And again mendicants, examining the body [just] as the body, the mendicant sees [the body] as before, in a charnel ground[495]. Bones a green color, rotten, decayed and eaten, heaped on the earth. Having seen it he compares it to himself: now even this body of mine is like this and finally cannot escape it.

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

And again mendicants, examining the body [just] as the body, the mendicant sees [the body] as before, in a charnel ground, skin, flesh and blood, only tendons binding them together. Having seen it he compares it to himself: now even this body of mine is like this and finally cannot escape it.

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

And again mendicants, examining the body [just] as the body, the mendicant sees [the body] as before, in a charnel ground, bones separated and scattered in all directions: a foot bone, shin bone, upper leg bone, pelvis bone, spine bone, shoulder bone, neck bone, a skull bone, each in different places. Having seen it he compares it to himself: now even this body of mine is like this and finally cannot escape it.

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

And again mendicants, examining the body [just] as the body, the mendicant sees [the body] as before, in a charnel ground; bones white like shells and green like the color of the dove, red as if smeared with blood, decayed, broken down and reduced to dust[496]. Having seen it he compares it to himself. Now this body of mine is also just like this, it also has this nature and finally cannot be freed from it.

Like this the mendicant examines the internal body [just] as the body. He examines the external body [just] as the body. He establishes mindfulness in the body [so that] there is knowing, there is seeing, there is understanding and there is intelligence. This is called the mendicant examining the body [just] as the body.

If a male or female mendicant examines like this, little by little, then this is called examining the body [just] as the body foundation of remembrance.

2. The Sensations

Stress - dukkha
Three kinds of sensation

What is called examining the sensation [just] as sensation foundation of remembrance? When the mendicant feels a pleasant sensation, then he knows: "I feel a pleasant sensation". When feeling a painful sensation, then he knows: "I feel a painful sensation". When feeling neither a pleasant or painful sensation, then he knows: "I feel neither a pleasant nor a painful sensation".

Three sensations times two locations

When feeling a: pleasant bodily, painful bodily [or] neither painful nor pleasant bodily [sensation]…, a pleasant mental, painful mental [or] neither painful nor pleasant mental [sensation]…, pleasant to eat, painful to eat, neither painful nor pleasant to eat [sensation]…, pleasant not to eat, painful not to eat, neither painful nor pleasant not to eat [sensation]…, pleasant desire, painful desire, neither painful nor pleasant desire [sensation]…, pleasant non-desire, painful non-desire sensation, neither painful nor pleasant non-desire sensation. Then he knows: "I feel a non-painful, non-pleasant, non-desire sensation.

In this way the mendicant examines the internal sensation [just] as sensation and he examines the external sensation [just] as sensation. He establishes mindfulness in the sensation. [So] there is knowledge, vision, understanding and intelligence. That is called the mendicant examining the sensation [just] as the sensation.

If a male or female mendicant examines like this, little by little, then this is called examining the sensation [just] as the sensation foundation of remembrance.

3. The Mind

The mind with passion, aversion, delusion and other sub-states

What is called examining the mind [just] as mind foundation of remembrance? When the mendicant has a desirous mind, then he knows as it really is: "I have a desirous mind". [When the mendicant has] a non-desirous mind, [then] he knows as it really is: "I have a non-desirous mind". [When the mendicant] has: anger…, non-anger…, delusion…, non-delusion…, a mean dirty [mind]…, a non-mean, non-dirty [mind]…, a collected, a scattered [mind], a low, a high [mind]…, a small, a big [mind]… a cultivated, an uncultivated [mind]…, a concentrated, non-concentrated [mind]… Having an unliberated mind, he knows as it really is: "I have an unliberated mind." Having a liberated mind, he knows as it really is: "I have a liberated mind."

In this way the mendicant examines the internal mind [just] as mind and he examines the external mind [just] as mind. He establishes mindfulness in the mind. [So] there is knowledge, vision, understanding and intelligence. That is called the mendicant examining the mind [just] as the mind. If a male or female mendicant examines like this, little by little, then this is called examining the mind [just] as the mind foundation of remembrance.

4. The Processes

Not soul - anattaa
The six internal and external sense media and the fetters

What is called examining the processes [just] as processes foundation of remembrance? [When] conditioned by the eye a form gives rise to an internal fetter, [when] the mendicant really has an internal fetter, he knows as it really is: "internally there is a fetter". [When] internally there really is no fetter, he knows as it really is: "internally there is no fetter". If an unarisen internal fetter arises, he knows it as it really is. If an already arisen internal fetter ceases and does not again arise, he knows it as it really is. So also with ear, nose, tongue [and] body.

[When] conditioned by the mind a process gives rise to an internal fetter, [when] the mendicant really has an internal fetter, he knows as it really is: "internally there is a fetter". [When] internally there really is no fetter, he knows as it really is: "internally there is no fetter". If an unarisen internal fetter arises, he knows it as it really is. If an already arisen internal fetter ceases and does not again arise, he knows it as it really is.

In this way the mendicant examines the internal processes [just] as processes and he examines the external processes [just] as processes. He establishes mindfulness in the processes. [So] there is knowledge, vision, understanding and intelligence. That is called the mendicant examining the processes [just] as the processes, namely the six internal sense organs[497].

The Five Hindrances

Then again mendicants, examining processes just as processes, when the mendicant internally really has desire, he knows desire as it really is. When internally there really is no desire, he knows non-desire as it really is. If as yet unarisen desire arises, he knows it as it really is. If already arisen desire ceases and does not again arise, then he knows it as it really is. In the same way with ill-will, sloth and torpor [and] distraction.

[When] a mendicant internally really has doubt[498], he knows doubt as it really is. When internally there really is no doubt, he knows non-doubt as it really is. If as yet unarisen doubt arises, he knows it as it really is. If already arisen doubt ceases and does not again arise, then he knows it as it really is.

In this way the mendicant examines the internal processes [just] as processes and he examines the external processes [just] as processes. He establishes mindfulness in the processes. [So] there is knowledge, vision, understanding and intelligence. That is called the mendicant examining the processes [just] as the processes, namely the five hindrances.

The Seven Limbs of Awakening

Then again mendicants, examining processes just as processes, when the mendicant internally really has the mindfulness limb of awakening, he knows as it really is, having the mindfulness limb of awakening. When internally he does not have the mindfulness limb of awakening, he knows as it really is, not having the mindfulness limb of awakening. If the as yet unarisen mindfulness limb of awakening then arises, he knows it as it really is. If the already arisen mindfulness limb of awakening, remains and is not forgotten, does not weaken, but returns and is cultivated and increases, he knows it as it really is. So also for (investigating) processes, effort, happiness, calm and concentration.

When the mendicant internally really has the equanimity limb of awakening, he knows the equanimity limb of awakening as it really is. When internally he does not have the equanimity limb of awakening, he knows not having the equanimity limb of awakening as it really is. If the as yet unarisen equanimity limb of awakening then arises, he knows it as it really is. If the as yet unarisen equanimity limb of awakening then arises, he knows it as it really is. If the already arisen equanimity limb of awakening, remains and is not forgotten, does not weaken, but returns and is cultivated and increases, he knows it as it really is.

In this way the mendicant examines the internal processes [just] as processes and he examines the external processes [just] as processes. He establishes mindfulness in the processes. [So] there is knowledge, vision, understanding and intelligence. That is called the mendicant examining the processes [just] as the processes, namely the seven limbs of awakening.

If a male or female mendicant like this, examines little by little processes [just] as the processes, [then] this is called examining the processes [just] as the processes foundation of remembrance.

Conclusion

If a male or female mendicant for seven years establishes their mind properly and abides in the four foundations of remembrance, they must receive [one of] two fruits: either here and now receive final knowledge, or [if still] having some remainder, [then] being a Non-Returner.

Let alone seven years, six, five, four, three, two years or one year, if a male or female mendicant for seven months establishes their mind properly and abides in the four foundations of remembrance, they must receive [one of] two fruits: either here and now receive final knowledge, or [if still] having some remainder, [then] being a Non-Returner.

Let alone seven months, six, five, four, three, two months or one month, if a male or female mendicant for seven days and nights establishes their mind properly and abides in the four foundations of remembrance, they must receive [one of] two fruits: either here and now receive final knowledge, or [if still] having some remainder, [then] being a Non-Returner.

Let alone seven, six, five, four, three, two days and nights … Non-Returner.

Let alone one day and night; if a male or female mendicant, little by little, moment by moment, establishes their mind properly and abides in the four foundations of remembrance, [if] they in the morning act so, in the evening they are sure to realise and enter [peace]. [If] in the evening acting like this, in the morning they are sure to realise and enter [peace].

The Buddha spoke like this. All the mendicants heard what the Buddha said and happily practiced it.

Comparing My Outlines of the Chinese and Paali Foundations of Remembrance Discourses

Looking at outlines like this has proven useful to me in considering the overall teaching of the discourse involved and comparing that to other discourses. Comparing different discourse outlines gives me an overall picture of the Awakened One's Teaching. This is the study method I believe he gave us for his teaching.

The Foundation Of Remembrance From Chinese

Introduction
1. The Body
    First Level Of Awareness – Jhaana, With Reason - Vitakka
        Bodily Postures [?]
        Everyday Activity [?]
    With Investigation - Vicaara
        Unwholesome Thought
        Breathing
    Second Level Of Awareness – Jhaana, With Zest - Piiti And Happiness – Sukha, But Without Reason – Vitakka And Investigation - Vicaara
        Bodily Sensation
    Third Level Of Awareness Without Zest - Piiti
    Fourth Level Of Awareness
        Pure Clean Mind In The Body
    Remembrance - Sati
        Bright Thoughts
        Mental Image
    Clear Comprehension - Sampajannyya
        The Body's Components
        The Elements In The Body
    Impermanence - Anicca
        The Decomposing Body
2. The Sensations
    Stress - Dukkha
        Three Kinds Of Sensation
        Three Sensations Times Two Locations
3. The Mind
    The Mind With Passion, Aversion, Delusion And Other Sub-States
4. The Processes
    Not Soul - Anattaa
        The Six Internal And External Sense Media And The Fetters
        The Five Hindrances
        The Seven Limbs Of Awakening
Conclusion

Introduction and 1. The Body are level one headings in this table, whereas First level of awareness – jhaana, with reason – vitakka is a second level heading etc. The higher up the level headings the less likely change would be made as interpretations of the Teaching changed and conversely changes would be made more easily to lower level headings. This is confirmed when we compare this Chinese version and the Paali version below. The first and second level headings in the above table of the Chinese version match perfectly in sequence those of the Paali version, where they exist in the table below. The third level headings above match the second level headings below and have a lot in common, but some unusual differences. This indicates to me that the Chinese version is quite an early translation. I think studying and explaining the differences between the Chinese and Paali versions to see which would be more in line with the Teaching as found in other discourses would be very beneficial.

The Foundation Of Remembrance From Paali

Introduction
1. Body
    First Level Of Awareness – Jhaana, With Reason – Vitakka
        Breathing
    Investigation – Vicaara
Remembrance – Sati
    Bodily Postures
    Everyday Activities
Clear Comprehension – Sampajannyya
    The Body's Components
    The Four Elements In The Body
Impermanence – Anicca
    The Decomposing Body
2. Feelings
    Stress – Dukkha
        Three Kinds
        Three Kinds Times Two Bases
3. Mind
    The Mind With Passion, Aversion And Delusion
    Mental Sub-States
4. Processes
    Not Soul – Anattaa
        The Five Hindrances
        The Five Clinging Aggregates
        The Sixfold Internal And External Sense Media
        The Seven Factors For Awakening
        The Four Noble Truths
Conclusion

We can see in both versions of the discourse, Remembrance and Clear Comprehension [Sati-Sampajannyya] occur at the end of the first section on the body and once they are established the reflection or contemplation of the three characteristics starts with Impermanence – Anicca, in both versions regarding the decomposing body. It is apt to me that in both versions the contemplation of Stress [Dukkha] is under the section of Feelings and Not-soul under the section of Processes [Dhamma].

The Awakened One pointed out that it is only the not clinging to the idea of Soul [Attaa] that is peculiar to his teaching[499]. Therefore we could find people in other systems that could have developed contemplation and clarity regarding the body, feelings and the mind, but maybe not real clarity regarding the processes running the mind. I think this is seen in modern psychology. There are a lot of theories therein, but there doesn't seem to be an integration of them, but rather you pick and choose according to what you think would work according to the gathered evidence. There would seem to be order in nature and we would be part of nature so there would be order in us, e.g. how the mind worked. Therefore it should not be impossible to map (the funtionings of) the mind as we do the galaxies.

SECTION FOUR

APPENDIX

Comparative Tables of Teachings

"... all you to whom I have taught these truths that I have realised by super-knowledge should come together and recite them, setting meaning beside meaning and expression beside expression, without dissension, in order that this holy life may continue and be established for a long time for the profit and happiness of the many ..." [500]

Whoever Sees Dependent Arising Sees The Process, Whoever Sees The Process Sees Dependent Arising

[501]

A note to those unfamiliar with Dependent Arising: it exemplifies cause/action and effect/ consequence (kamma-karma and vipaaka, hetu and phala) in the Buddha's teaching. It shows how one effect becomes a cause and is the springboard for another effect.

Dependent Arising from the Upanisaa Sutta[i]	**A Tenfold Path[ii]**	**The Path and Fruit (magga and phala)**	**A Summary**	**The Factors of Awareness *******	**Awareness Level #**				**The Five Hindrances[iii] and The Ten Fetters[iv] Eradicated**	**The Three Knowledges – (tisso-vijjaa), The Four Sublime Abidings **** and other comments**
					1	2	3	4		
stress *****		Fruit of the Commoner - puthujana phala	the fruit of the "wrong" path	(desire for sense stimulus – kaama-raaga)						
		Path of Stream Entry - sotapanna magga***	associating with the wise	(separated from desire for five sense stimulus and unwholesome processes)					H1 = sensual desire - kaama chanda	(temporary morality - dependent on circumstances, situation ethics)
			listening to another's speech - understanding dependent on others	reason - vitakka	1					(listen to the Process - dhamma)
			wise reflection - self as a refuge	investigation - vicaara	1					(study the Process - dhamma)

			practising the Process according to the Process							
		(1) Fruit of Stream Entry - sotapanna phala	right view or understanding - independent of others - self as a refuge						F1 = identity view - sakkaaya-dit. th.i	(attain "Vision of the Process – Dhamma-cakkhu" D i 62-84, 100 etc)
faith or confi-dence									F2/H5 = doubt - vicikicchaa*	
			right aspiration right effort in: right action						H2 = ill will - byaapaada	(goodwill - mettaa)
	morality - siila – indepen-dent of others								F3 = practising rites and rituals - siilabbata-paraamaasa	(compassion / empathetic sadness - karunaa)
	freedom from remorse – avip-pa.tisaara									
joy	joy – paamujja		right speech		1	2				(appreciation / empathetic joy - muditaa)
interest *****	interest - piiti	(2) Path of Once Returner - sakadagaami magga		interest - piiti	1	2			H3 = sloth and torpor - thiina-middha	
Tranqui-lity	Tranqui-lity - passadhi					2				
Happi-ness	Happi-ness - sukha	(3) Fruit of Once Returner - sakadagaami phala		happiness - sukha					F4-5 = desire for or repulsion at five sense stimulus - kaamaraaga or pat.igha	
		(4) Path of Non-Returner - anagaami magga	right livelihood	equanimity - upekkhaa			3	4	F6-7 = desire for forms + desire for formlessness - ruuparaaga + aruuparaaga	(equanimity - upekkhaa)
Concen-tration or mind-fulness *****	Concen-tration or mind-fulness - samaadhi	(5) Fruit of Non-Returner - anagaami phala	right concentration	One point-edness – ekodi-bhaava or ekagataa		2			F9 = distraction - uddhacca H4 = distraction and worry - udhacca-kukkucca	

		(6) Path of Accomplishment - arahanta magga	right recollection *****	Recollection - sati			3	4		1 - previous habitation or dwelling recollection knowledge
know reality	knowledge and vision of things as they truly are – yathaa-bhuuta nyaa.na-dassana		right knowledge	clearly comprehending – sam-pajannyya			3		F8 = conceit - maana*	2 - knowledge of the rise and fall of beings according to their intention-kamma (investigate the three characteristics in experience**)
Disenchantment	Disenchantment – nibbidaa									all formations are impermanent (seeing ageing)
Dis-passion	Dis-passion – viraaga									all formations are stressful - (seeing sickness)
liberation - vimutti										all processes are not soul - (seeing death)
know cessation - khaye-nyaa.nam	knowledge and vision of freedom - vimutti nyaa.na-dassana	(7) Fruit of Accomplishment - arahanta phala	right liberation	complete purity - parisuddhi or visuddhi**				4	F10 = ignorance - avijjaa	3 - knowledge of the end of the tendencies

(i) Paali S 12.3.3 = S 12.23 : S ii 29-33 : No Chinese equivalent found yet
(ii) Paali A 10.1-5 : A v 1-6 : Chinese MA 42, 43, 47, 48, SA 495
(iii) Paali PTS A iii 62 and 10
(iv) Paali PTS S v 61, A V 17

* There seems to be only two misplacement in the texts, which indicates how well the texts have been preserved. The first is doubt (H5), which is misplaced as one of the Five Hindrances (note that as a Fetter it is not misplaced). Its movement to fifth place -the last hindrance in the list of five- would be due to the idea given by Dhammadinna that Right View and Right Aspiration were the Wisdom Group and came *after* concentration. The second misplacement is conceit (F8) which was put before distraction (F9), but it could not be gotten rid of till the realisation of non-soul (anattaa) which comes *after* concentration and which would be attained in the second knowledge of the three (tisso-vijjaa) through contemplation of the three characteristics (see below).

**the three characteristics: sabbe sankhaaraa aniccaati, sabbe sankhaaraa dukkhaati, sabbe dhammaa anattaati, yada panyaaya passati, atha nibbindati dukkhe, eso maggo visuddhiyaa (DH. 277-9, S iv 1) All formations are impermanent, all formations are stress, all processes are not soul, whoever sees this with wisdom, for them stress stops, this is the path to purity.

Norman Joseph (Jou) Smith

Remembrance of Breathing Compared With Other Teachings

Jou's Summary of the Buddha's Path	Remembrance of Breathing	Calm and Insight Develop-ment	Remembrance of the Four Founda-tions	Observ-ing the Five Compon-ents of Clinging	Development of Awareness - Jhaana - Dhyaana - Ch'an – Zen (latter day "sati")	Factors of each Level of Aware-ness			
Visiting the wise	Right Thought: renunciation, non-ill will, non-harming		Body: four main postures	form	reason	1			
Listening to the wise									
Asking oneself: "Will following their advice harm myself and, or others?"					investigation	1			
Testing the advice of the wise if it seems it would not bring harm to oneself and, or others. =Right Effort: avoiding and eradicating unwholesome states, developing and maintaining wholesome states	1. Remembering, s/he breathes in; remembering s/he breathes out								
	2. Breathing in/out long/short, s/he discerns that s/he is breathing in/out long/short								
	S/he trains him/herself to breathe in/out:								
	3. sensitive to the whole body								
	4. calming the bodily formation	Calm					2		
	5. sensitive to zest		Feeling: bodily	Feeling/ sensation	zest	1	2	3	
	6. sensitive to happiness				happiness	1	2	3	
	7. sensitive to the mental formation		Feeling: mental	Feeling/ emotion					
	8. calming the mental formation								
	9. sensitive to the mind		Mind**/ Mental States						
	10. gladdening the mind								
	11. concentrating the mind			Conception	Onepointedness		2		
	12. releasing the mind [ceto-vimutti]				equanimity			3	4
	13. contemplating inconstancy	Insight	Processes	Formation	recollection			3	4
	14. contemplating fading away				clear comprehension			3	
	15. contemplating cessation								
	16. contemplating relinquishment			Discernment					
Right Liberation	Right View = Knowing the Four Noble Truths* is achieved. Having gone through the whole process on faith, one now has personal direct experience. One has partial liberation. One has Right View, the first spark of Wisdom and has perfected Morality, but has yet to perfect Concentration and Wisdom through exactly the same process. Eventually one is liberated from the fetters and tendencies [pannyyaa-vimutti].				purity				4

*The Four Noble Truths:

1st NT - the five components of clinging are stress [dukkha]
2nd NT - the cause of stress is the ignorance
3rd NT - to end stress end ignorance
4th NT - the path to the ending of stress (as above)

** Dr Rod Bucknell pointed out to me in conversation: the text has The Mind Foundation starting form step 9, but if Bodily Formation (Step 4) is included The Body Foundation, then surely Mental Formation (Step 7) would be included in The Mind Foundation, but I have stuck to the structure of the text here.

Lists of Stages (In Romanized Paali)

502

List 1 (ariya-a.t.than.gika-magga): sammaa-di.t.thi, -san.kappa, -vaacaa, -kammanta, -aajiiva, -vaayaama, -sati, -samaadhi (D 6 : D i 157 : x ; D 22 : D ii 311-3 etc...)

List 2 (ariya-magga etc...): sammaa-di.t.thi, -san.kappa, -vaacaa, -kammanta, -aajiiva, -vaayaama, -sati, -samaadhi, -nyaa.na, -vimutti (D 18 : D ii 217, a god : DA 4 ; D iii 271, 291, 292; M i 44, 446-7, M ii 29, S ii 168, S v 17, A ii 89, A v 212-310)

List 3 (dhammak-khandha, sikkhaa, visuddhi): siila, samaadhi, pannyyaa (D i 206, D i 171-4 etc...)

List 4 (dhammak-khandha, etc...): siila, samaadhi, pannyyaa, vimutti (D ii 122, D iii 229, A ii 1, 78, 141)

List 5 (tisso-vijjaa): pubbe-nivaasa-anussati-nyaa.na, sattaanam cutuupapaata-nyaa.na, aasavaanam khaya-nyaa.na (D iii 275 etc...)

List 6 samatha, vipassanaa (D iii 273 etc...)

List 7 (samannyya-phala etc...): dhamma-cakkhu/saddhaa/pabbajjaa, siila, indriya-sam.vara, sati, santu.t.thi, nivaranap-pahaana/jhaana 1, jhaana 2, jhaana 3, jhaana 4, nyaa.na-dassana, mano-maya-kaaya, iddhi, dibba-sota, ceto-pariya-nyaa.na, pubbe-nivaasa-anussati-nyaa.na, sattaanam cutuupapaata-nyaa.na, aasavaanam khaya-nyaa.na (D i 62-84, 100, 124, 147, 157-8, 171-4, 206-9 214-5, 232-3 ALL IN DIIGHA!)

List 8 (sikkhaa): dhamma-cakkhu/saddhaa/pabbajjaa, siila, indriya-sam.vara, sati, santu.t.thi, niivara.nap-pahaana/jhaana 1, jhaana 2, jhaana 3, jhaana 4, aakaasaananca-aayatana, vinnyyaa.nanca-aayatana, aakincannyya-aayatana, (PLUS nevasannyyaa-nasannyyaa-aayatana - in Chinese version), nirodha (D i 181-4)

List 9 (brahmanam-saha-vyataya-magga): dhamma-cakkhu/saddhaa/pabbajjaa, siila, indriya-sam.vara, sati, santu.t.thi, niivara.nap-pahaana, mettaa, karu.naa, muditaa, upekkhaa (D i 249-251)

List 10 dhamma-cakkhu/saddhaa/pabbajjaa, siila, indriya-sam.vara, sati, niivara.nap-pahaana/jhaana 1, jhaana 2, jhaana 3, jhaana 4, pubbe-nivaasa-anussati-nyaa.na, sattanm cutuupapaata-nyaa.na, aasavaanam khaya-nyaa.na (M 27 : M i 179-184 : MA 146 ; M 51 : M i 344-8 : x ; M 79 : M ii 38-9 : MA 208)

List 11 dhamma-cakkhu/saddhaa/pabbajjaa, siila, indriya-sam.vara, sati, niivara.nap-pahaana/jhaana 1, jhaana 2, jhaana 3, jhaana 4, aasavaanam khaya-nyaa.na (M iii 33-36)

List 12 dhamma-cakkhu/saddhaa/pabbajjaa, siila, indriya-sam.vara, sati, niivara.nap-pahaana/jhaana 1, jhaana 2, jhaana 3, jhaana 4, aruupa-jhaana, aasavaanam khaya-nyaa.na (A v 204-9)

List 13 siila, niivara.nap-pahaana, brahma-vihaara, pubbe-nivaasa-anussati-nyaa.na, sattaanam

cutuupapaata-nyaa.na, uttaritaranca pa.niitataranca (D iii 48-52)

List 14 (anupubba-sikkhaa): siila, indriya-sam.vara, bhojane-mattannyyutaa, jaagariya, sati, niivara.nap-pahaana/jhaana 1, jhaana 2-4 (M iii 2-4, 134-6)

List 15 siila, indriya-sam.vara, bhojane-mattannyyutaa, jaagariya, satta-saddhamma (sati-sampajanna - in the Chinese), jhaana 1-4, pubbe-nivaasa-anussati-nyaa.na, sattaanam cutuupapaata-nyaa.na, aasavaanam khaya-nyaa.na (M i 354-7 Mendicant Aananda).

List 16 hiri/ottappa, siila, indriya-sam.vara, bhojane-mattannyyutaa, jaagariya, sati, niivara.nap-pahaana, jhaana 1-4, pubbe-nivaasa-anussati-nyaa.na, sattaanam cutuupapaata-nyaa.na, aasavaanam khaya-nyaa.na (M i 271-9)

List 17 (bala,indriya): saddhaa, viriya, sati, samaadhi, pannyyaa (A iii 12 etc...)

List 18 (bala, indriya): viriya, sati, samaadhi, pannyyaa (D iii 229, S v 223)

List 19 (bala,indriya): saddhaa, viriya, sati, samaadhi (A ii 141)

List 20 (indriya): viriya, sati, samaadhi, pannyyaa, saddhaa (S v 225)

List 21 (bala): saddhaa, hiri, ottappa, viriya, pannyyaa (A iii 9, A v 123-4)

List 22 (bala): saddhaa, viriya, hiri, ottappa, sati, samaadhi, pannyyaa (D iii 253)

List 23 saddhaa, siila, suta, viriya, pannyyaa (A iii 127)

List 24 (satta-saddhamma): saddhaa, hiri, ottappa, suta, viriya, sati, pannyyaa (D iii 252, M i 356)

List 25 siila, suta, viriya, pannyyaa, vimutti (A iii 151-2)

List 26 siila, suta, [kalyaa.na-mittataa, sovacassataa, dakkha, dhamma-kaama], viriya, santu.t.thi, sati, pannyyaa (A v 23-29, 89-91)

List 27 cira-pabbajjaa, siila, suta, [pa.timokkha, dakkha, dhamma-kaama, santu.t.thi, pasaada], four jhaana, aasavaanam khaya-nyaa.na/vimutti (A v 201)

List 28 saddhaa, siila, suta, [dhamma-katha, parisavacara, vesarajja, vinaya-dhara, aranna-katta], four jhaana, aasavaanam khaya-nyaa.na/vimutti (A v 10-11)

List 29 saddhaa, siila, suta, [dhamma-katha, parisavacara, vesarajja, vinaya-dhara, aranna-katta], ruupa-jhaana, aruupa-jhaana, aasavaanam khaya-nyaa.na/vimutti (A v 11-12)

List 30 saddhaa, siila, suta, [dhamma-katha, parisavacara, vesarajja, vinaya-dhara], pubbe-nivaasa-anussati-nyaa.na, sattaanam cutuupapaata-nyaa.na, aasavaanam khaya-nyaa.na/vimutti (A v 13)

List 31 saddhaa, siila, suta, [paviveka], viriya, sati, samaadhi, pannyyaa, aasavaanam khaya-nyaa.na (A v 40)

List 32 siila, suta, [sovacassataa], samaadhi, aasavaanam khaya-nyaa.na/vimutti (A iii 195, 262)

List 33 siila, suta, [sovacassataa, dhamma-katha], samaadhi (A iii 262-3)

List 34 siila, suta, [sovacassataa], samaadhi, aasavaanam khaya-nyaa.na (A iii 262)

List 35 (dhana): saddhaa, siila, suta, [caga], pannyyaa (A iii 53, M iii 99, A iii 80, S iv 250)

List 36 (ariya-dhana): saddhaa, siila, hiri, ottappa, suta, [caga], pannyyaa (D iii 251)

List 37 (padhaniy-an.ga): saddhaa, [appabadha, asathata], viriya, pannyyaa (D iii 237, 277, M i 95, M ii 128, A iii 65, A v 15)

List 38 saddhaa, siila, suta, [caga], pannyyaa, patibhana (A v 96)

List 39 (katha-vatthu): [appicchata, santu.t.thi, paviveka, asamsagga], viriya, siila, samaadhi, pannyyaa, vimutti, vimutti-nyaa.na-dassana (M i 145, A v 67, 129)

List 40 [aranna-katta, pi.n.dapaata, pam.sukula, ticiivara, appicchata, santu.t.thi, paviveka, asamsagga], viriya, siila, samaadhi, pannyyaa, vimutti, vimutti-nyaa.na-dassana (M i 214)

List 41 (dhammak-khandha): siila, samaadhi, pannyyaa, vimutti, vimutti-nyaa.na-dassana (D iii 279, S v 161, A iii 80, 134)

List 42 saddhaa/pabbajjaa, siila, samaadhi, nyaa.na-dassana, samaya-vimokkha (M i 196)

List 43 (attha): siila, avippatisara, pamujja, piiti, passadhi, sukha, samaadhi, yatha-bhuta-nyaa.na-dassana, nibbida/viraga, vimutti-nyaa.na-dassana (A v 1-6)

List 44 (bojjhan.ga): (sati - in the Paali), dhamma-vicaya, viriya, piiti, passaddhi, sati (in the Chinese), samaadhi, upekkhaa (D ii 79, M i 11, S i 54, A i 14 etc...)
List 45 viriya, sati, passaddhi, samaadhi, pubbe-nivaasa-anussati-nyaa.na, sattaanam cutuupapaata-nyaa.na, aasavaanam khaya-nyaa.na, vimutti (M i 21, 117)
List 46 (sampada, adhi-sikkhaa): siila, citta, pannyyaa (D i 206-8, D iii 219)
List 47 (bhavana): kaaya, citta, pannyyaa (D iii 219)
List 48 carana, vijjaa (D i 100, M i 345-7 etc...)
List 49 (iddhipada): chanda, viriya, citta, vimamsa (D ii 213[503])
List 50 (bodhi-pakkhiya-dhamma): four satipatthana, four sammap-padhana, four iddhipada, five indriya, five bala, seven bojjhan.ga, ariya-a.t.than.gika-magga (D ii 120 etc...)

Glossary

Buddha = Awakened One (One Who Knows)
Bhagavaa = Fortunate One
Tathaagata = One-Thus-Come, following the Chinese translation of "Ru2lai2".
Dhamma = the Process, following the early Abhidhamma use and the Chinese translation of "Fa3" as "method".
Arahant = Worthy One
Sangha = Noble Community
Bhikkhu = (male) mendicant
Bhikkhunii = (female) mendicant
Nibbaana = extinguishment (the end of greed, hatred and delusion, the three roots of unwholesome action)
Bodhi = Awakening (the later universal Buddha)
kamma = action, (thought, word and deed, therefore including cetanaa = intention or motive)
bhava = being
ruupa = form, including a mental object and behaviour (possible alternative: image)
vedanaa = sensation
sannyyaa = conception
san.khaara = formation
vinnyyaa.na =perception or discrimination (commonly translated as consciousness)
jhaana = awareness (Dhyaana, Chan, Zen)
vitakka = reason
vicaara = investigation
piiti = zest
sukha = happiness
ekaggataa = onepointedness, or mindfulness
ekodibhava = being-one, mindfulness
samaadhi = concentration
sati = remembrance
kaama = pleasure
attaa = soul, or the essence, the ultimate, the unchanging aspect of oneself
citta = mind
mano = intellect
mettaa = goodwill (loving-kindness)
karu.naa = compassion (empathetic sadness)
muditaa = appreciation (empathetic joy)
upekkhaa = equanimity

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Endnotes

[1] See the section on The First Noble Truth, below for why I translate "dukkha" as stress.

[2] You can set your membership so that you do not receive emails, but only read the messages on the group's web page when you log in.

[3] Sparham:1986:p13

[4] I chose masculine because "he" has one less letter than "she" and so saves on ink. Most discourses from the Buddha would seem to have been given to an audience with a majority of monks. The Indian languages involved in the early Buddhist texts often do not give pronouns to indicate the gender of those spoken about.

[5] For a discussion on the highly fragmented Sanskrit canon see Nariman (1972:7).

[6] Though I have found many instances where he interprets, rather than translates, e.g. previous lives and rebirth. I have contacted him regarding this.

[7] D 29 : D iii 131

[8] The Paali word used here is "dhamma". Peter Harvey (1990:p83) of Sunderland University uses "process" as a translation of "dhamma". But in an email to me he said this: "I only use 'basic process' (or 'basic pattern') for "dhamma" in the Abhidhamma sense, not for Dhamma as the 2nd of the three refuges. Basic Pattern is a possibility for the Dhamma. These are my coinings." I use "process" as a translation for dhamma, which has a similar meaning to "method" and is an earlier meaning of Fa3 (法) the Chinese word used for dhamma.

The closest text I have found to "take the three refuges" or to "take refuge in the Buddha, Dhamma and Sangha" (BDS) is verses 188 - 192 of the Dhammapada, which according to Dhammajoti (1995) is the same in the Sanskrit, Tibetan and Chinese. I do not know any other occurrence of this idea of taking refuge in the BDS ascribed to the Buddha. The idea that occurs often is that of the Awakened One teaching us to have faith in the BDS. This could indicate that taking refuge in the BDS was a very early development. It is recorded that the Awakened One said "Take oneself as a refuge, take no other refuge." (See page 24) and in light of this, the three refuges are sometimes interpreted in a metaphysical way, by those who promote them, which, in the end, seems to mean taking refuge in oneself. I like to keep it simple.

[9] D 25 : D iii 56. See also 1 Thes 5:21: "test everything, hold on to the good" Various (1983). Holy Bible, New International Version. Sydney, Hodder and Stoughton.

[10] Naarada:1995:p165 ; Dhammajoti:1995;p316 ; Sparham:1986:p169 : also occurs at D 14 : D ii 49 ; Not in the Gaandhaari Dharmapada (Brough:1962).

[11] M 7 : M i 37 ; A 6.10 : A iii 285

[12] M 148 : M iii 280 ; M 51 :M i 344; D 29 : D iii 129

[13] D 25 : D iii 55 ; S 12.13-4 ; S ii 14-17 ; S 12.16 : S ii 18

[14] M 56 : M i 379 , M i 385 ; D 1 : D i 2-3

[15] Ud 5.3 (PTS pg 49) , Ud 5.5 (PTS pg 54) ; M 70 : M i 479 ; M 56 : M i 379-80

[16] M 107 : M iii 4-6

[17] e.g. Dh 63

[18] M 38 : M i 265

[19] Please see below for my reasons for translating "dukkha" as stress.

[20] M 72, 63 : M i 484-6, i 427-32 ; S 44.7 : S iv 394-5

[21] M 63 : M i 429-430

[22] M 22 : M i 140

[23] S 56.31 : S v 438

[24] A 3.(14).134 : A i 286-7 = The Three Characteristics

[25] Idam. kho pana, bhikkhave, dukkham. ariyasaccam. – jaatipi dukkhaa, jaraapi dukkhaa, byaadhipi dukkho, mara.nampi dukkham., appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampiccham. na labhati tampi dukkham.– sam.khittena pañcupaadaanakkhandhaa dukkhaa. S v 420

[26] S 22.48 : S iii 47-8

[27] M i 138-9 = M 22

[28] M i 373 = M 56

[29] That is experience associated with forms and images. See the section on Right Concentration below which also includes formless types of experience.

[30] D 1 : D i 40 ; M 72 : M i 486, note I- and me-making and no mention of mine-making.

[31] http://www.accesstoinsight.org/canon/sutta/majjhima/mn010.html section A.2&3

[32] M 59 : M i 396-400 ; S 36.22 : S iv 232

[33] The reference for this quote has eluded me.

[34] M 38 : M i 259-260

[35] S 4:86.17-87.27 The reference for the quote "Perception is bound up with/dependent on the body" has eluded me.

[36] S iii 22 : S 22.15

[37] M 10 : M i 59-60, we note only three types of feeling mentioned, pleasant, painful and neither pleasant nor painful (or six if we multiply those three by worldly and unworldly sources). Then hatred, a stronger form of anger, is mentioned under "mind" which would link it to formation (san.khaara).

[38] M 72 : M i 487

[39] S iii 16 : S 22.7

[40] I use the translation of Bhikkhu Bodhi as in his 2002 translation of the Samyutta Nikaaya, e.g. in the glossary page 2037.

[41] This insight and the liberation it brings is an indication that the path has been traveled at least once, but if one is not aware of what the path is then one could not really say one has Noble Right View, since it incorporates knowledge of the Four Noble Truths, the fourth being what the path is.

[42] The Mirror of the Dhamma D 16 : D ii 93-4

[43] D 17 : D ii 197 It is in past tense, referring to a supposed past "life". "It is mine" is also used (in past tense) referring to the possessions of the past life. The mystical/magical/auspicious number 84.000 is also used many times in this discourse.

[44] D 1 : D i 17 ; D 1 : D i 39 ; M 72 : M i 486

[45] D 16 (Section 4 Para 20 - 4.20) : D ii 128 ; D 16 (Section 2 Para 25 – 2.25) : D ii 101

[46] For example, Thanissaaro Bhikkhu who has many translations at http://www.accesstoinsight.org/canon/.

[47] M 72 : M i 487

[48] That ignorance is the cause of stress may also be reflected in the statement attributed to Jesus on the cross: "Father forgive them, they know not what they do." Luke 23:34, Various (1983). Holy Bible, New International Version. Sydney, Hodder and Stoughton.

[49] 1 Tim 6:10 Ibid.

[50] A 3.13 : A i 108

[51] S 43.1-44 : S iv 359-373 ; S 45.4 : S v 6 ; S 45.40 : S v 27

[52] S 43.11 : S iv 361

[53] This would be one reason why "dhamma" should not be translated as the "Buddha's teaching" and I have used "process", i.e. the recorded teaching (saasana) would degrade. The Awakened One is recorded to have said that even if Awakened Ones do not arise and reveal the way there are three casual laws of nature "dhaatu-dhamma-.t.thitataa", orderly fixing of things " dhamma-niyaamataa" that remain unchanged, that is the three characteristics (A 3.134 : A i 286). Note the misquote of the Awakened One (Dh. 277-9) that "nothing is permanent".

[54] Ascribed to a commentary (p67) and the Lotus Sutra (p153) by Peter Harvey, An Introduction to Buddhism, Teachings, History and Practices, Cambridge University Press, UK, 1992. In a book edited by Donald S Lopez (1995:249) it is pointed out that the prediction of the ending of the Dhamma/saasana is not ascribed to the Buddha in earlier texts, only later ones.

[55] D 29 : D iii 127

[56] M 1 : M i 4 ; M 53 : M i 353-360 by Mendicant Aananda ; M 70 : M i 477 ; A 10.103-115 : A v 212-230, Sparham:1986:p24

[57] Only the longer version of the Four Foundations of Recollection in the Diigha Nikaaya mentions the Noble

Eightfold Path specifically and that longer version has not yet been found in the Chinese.

[58] E.g. M 44 : M i 301 Female Mendicant Dhammadinnaa appends Right View and Right Thought to the end as Wisdom. I also see the links between Right View and Right Insight or Wisdom, which would explain the tendency to identify them, see below. Mindfulness, which is often the translation of the term "sati", is said to be the seventh step (item, factor) and is also said to be needed to develop any of the other steps (items, factors). I also see that mindfulness, or awareness is needed at any position in the path and that Sati is an important step in the path to awakening, see below. In my exegesis I take into account certain aspects of the ideas of current teachers without contradicting the majority of texts.

[59] S 56.9 : S v 419, also see discourses Non-Conflict below.

[60] This is similar to the description the Awakened One gave of his own mind on the night of his awakening just before realizing the Four Noble Truths.

[61] A 8.(2).12 : A iv 185

[62] Ud 5.3 (PTS pg 49) ; M 56 : M i 379-80

[63] M 70 : M i 479

[64] M 56 : M i 379

[65] D iii 121 : D 29, see Walshe's translation.

[66] M 22 : M i 140

[67] A 6.46 : A iii 355

[68] Cv 1.10-11 : V v 288-9

[69] M 70 : M i 479

[70] We should note that the texts in question often do not claim to be Gotama's words.

[71] M 70 : M i 479-480 ; A 8.(2).19 : A iv 200

[72] Other text indicates this M 95.14-15 : M ii 170-1

[73] D 1 : D i 12 ; M 72 : M i 487

[74] S 55.55 : S v 410-11

[75] I consider this discourse to be yet another presentation of the path to Awakening, which agrees with this presentation of the path.

[76] S 55.16-17, 46 : S v 364-366, v 403-4 - and the Mirror of the Dhamma D 16 : D ii 93-4

[77] Another text (M 48 : M i 323-5) lists seven factors of the fruit of Stream Entry, but I suggest these are a later compilation, for they have quite limiting conditions or ideas contradictory to other teachings, noted in brackets:

1. Having gone to the foot of a tree or an empty hut, he sees he is free from the hindrances [he is only free of them while physically secluded from others, this smacks of promotion of the mendicant's life as the highest].
2. He sees he has serenity and personal quenching from developing and cultivating Right View [if both of the former conditions are qualified by Right View, then I see no problem].
3. He knows that no one outside the Awakened One's teaching has this view he has.
4. He knows he has the characteristic of a person with Right View: immediately revealing and laying open unwholesome actions done by himself and having disclosed he enters upon restraint for the future.
5. He knows he has the characteristic of a person with Right View: while being in activity for his companions in the holy life, he has a keen regard for training in higher virtue, mind and wisdom.
6. He knows he has the strength of a person with Right View: when the Process and Discipline are being taught, he heeds them, gives them attention, engages them with all his mind. He listens to the Process as with eager ears.
7. He knows he has the strength of a person with Right View: when the Process and Discipline are being taught, he gains inspiration in the meaning, gains inspiration in the Process, gains gladness connected with the Process.

It is recorded that there are also nine things a Stream Enterer would not do (M 115 : M iii 64-5 etc): It is impossible that one with Right View would:

1. Treat any formation as permanent
2. Treat any formation as pleasant

3 Treat any Process as the soul
4 Take his mother's life
5 Take his father's life
6 Take a Worthy One's life
7 Shed the blood of One-Thus-Come with a mind of hate
8 Cause a schism in the Community of Practitioners, and
9 Acknowledge a teacher other than the Awakened One.

The ninth one seemed to contradict the "NOT SO" quote above, but on reflection I thought that it is referring to one already a disciple of the Awakened One, not someone who is not. So there is no "winning over" involved. It also seemed a little closed minded to me, but when I reflected on my experience I found that I only take the Awakened One as a teacher for I have not seen any better teaching in the world (not to say there is not one, or that I am not open to, or looking for one). I still remain open to the possibility that I may recognize one in the future. Even though I do not take anyone else as a teacher that does not mean I am closed minded. If I were arrogant I would be closed-minded and the Awakened One teaches that arrogance is a fetter. I still remain open that I may not be fully aware in any situation and am open to anyone's comments that they are not comfortable with what I have done. On hearing that I reflect on my behavior. The early texts do talk about the Awakened One as a Teacher and "some fellow in the godly life who acts as teacher" (A 5.3.6 = A 5.26 : A iii 20).

[78] There is a strong and popular idea going around (isn't that enough to indicate that it would be worldly - based on Wrong View, for the Awakened One's teaching is supposed to go against the stream?) that one who is on the Path would/should not say that they are so, for that would be based on ego - egotistic, e.g. "I am a Stream Enterer". This idea seems to goes against the Awakened One's teaching in a few ways:
- The Awakened One set the example of making such types of claims in many discourses e.g. the lead up the First Discourse (q.v.), where he said to a wanderer and the Five Ascetics that he was Fully Awakened. Note that these declarations were not to householders, but to male and female mendicants.
- The Awakened One said that if one saw the signs of Stream Entry in oneself one could declare that one was "a Stream Enterer, freed from birth in lower realms, bound for awakening" (this seems to be the only time that is allowable to identify with some state, and I would say it is because it is a lived state, not some imagined state - the signs are about living) (Sotaapati -the last- Sam.yutta in the SN – see footnote 76) - if no-one was aware of Noble Ones being present there might arise the Wrong View that there were none left and so many would suffer. So if a lay disciple saying that they were a Noble One to anyone, or a mendicant saying it to another mendicant, could be done out of compassion, if it were true.

The Awakened One taught us to investigate claims, not just to believe or reject them. To investigate the claim that one is a Stream Enterer one would have to know what the signs (fruits) are of Stream Entry and associate with the person claiming it for some time to see if the signs were there. It is said that if the hearer is foolish (in this case, not knowing what the signs are) they could associate with a noble one their whole life and not know it. Just like the soup-spoon would not know the taste of soup even though it were in it. (Dh. 64)

Male and female mendicants often promote the idea that making such statements should not be done, but maybe lay disciples think it means they are not to do it. The male and female mendicants have at least two rules on this point, but those rules are for the male and female mendicants to follow *not* for the lay disciples to follow:
- - (paaraajikaa #4 - V iii 86-9) one of the most serious rules, part of the definition of morality, says: they will be disrobed if they claim super human states unless it is through over estimation. This means if they claim to be a Stream Enterer etc when they are not, they will be disrobed. If they claim to be more than a Stream Enterer etc when they are not (that is they are at least so), they will not be disrobed
- - (paacittiyaa #8 - V iv 22-5) one of the bad habits, says: if they tell a non-ordained person that they have attained a superhuman state and it is true then "it entails expiation";

All (Noble) Practitioners would be established in unshakable morality, but also train in avoiding the bad habits. Lay disciples would not have to admit practicing bad habits as they would not have formally taken them on as a training.

[79] M 135 : M iii 206

[80] A 1.8.1 : A i 14

[81] S 45.2 : S v 2 ; S 3.8 : S i 87-8 ; S 45.49,56 : S v 29-30,31

[82] A 5.3.6 = A 5.26 : A iii 20

[83] M 117 : M iii 71-72
[84] M 117 : M iii 71-72
[85] S 22.58 : S iii 65-6
[86] M 36 : M i 247
[87] Sparham:1986:p165
[88] Sparham:1986:p16
[89] D 16 : D ii 156 ; Dh. 160 (attaa hi attano naatho…)
[90] D 16.2.26 : D ii 100 ; D iii 58 : D 26.1 ; S 22.43 : S iii 42
[91] 1995: their endnotes 1012 and 1018 on pages 615-6.
[92] A 2.23 : A i 59
[93] Pali Text Society (PTS) Book of the Discipline iii 1-6 (V i 1-6)
[94] PTS A iii 415, M i 373
[95] PTS A i 104, 263
[96] PTS M 56 : M i 373
[97] M 72 : M i 487
[98] M 19 : M i 114
[99] A 6.109 : A iii 446 ; M 122 : M iii 114. This is repeated at D 33 : D iii 215 by Mendicant Saariputta (with the addition of the same three as types of sannyyaa)
[100] D 21 : D ii 268
[101] D 29 : D iii 131
[102] e.g. M 13 : M i 85-88
[103] D 29 : D iii 131-2
[104] M 14 : M i 92
[105] A 3.(1).2-3 : A i 100
[106] M 56 : M i 373
[107] D 13 : D i 250
[108] D 16 : D ii 156 ; Dh. 160 (attaa hi attano naatho…)
[109] M 9 : M i 46-55 By Mendicant Saariputta
[110] D 1 : D i 13-46 ; D 29 : D iii 137-141 ; M 11: M i 65 ; M 60 : M i 400-13
[111] M 48 : M i 322-3 ; A i 30-1 : A 1.16.1–10
[112] A i 30-1 : A 1.16.1–10
[113] S 45.8 : S v 8-9 ; D 22 : D ii 312-3
[114] M 56 : M i 380
[115] S 13.1 : S ii 133
[116] A 9.(2).10 = A 9.20 : A iv 394 ; A 10.7.3. = A 10.63 : A v 119 : S 13.1 : S ii 133
[117] Sparham:1986:p24
[118] The reference for this quote has eluded me.
[119] Mv I.23.1-5 : V iv 38-40 ; M 79, 115 etc : M ii 29-39, M iii 61-67
[120] Dh 277-9
[121] D 9 : D i 188-9
[122] The Indian word here is attaa/atmaa, which is commonly translated (interpreted?) as “self”. I think “self” misses one of the essential aspects of the Indian word, that is, a permanent, everlasting aspect of the person. One can believe in a “self” without such an aspect. So I suggest it would seem to be closer to “soul”. Some translate it with a capital S, but then I suggest you might as well use “soul” as I do from now on. Whatever word one uses I think the important idea is clinging to some impermanent things as an Ultimate Truth which would be permanent.
[123] S 12.15 : S ii 17-8
[124] Nyaa.namoli and Bodhi (1995) link this to Non-Returners who are said to take spontaneous birth in a higher realm, endnotes 63 and 185.
[125] M 117 : M iii 71-72

[126] Sparham:1986:p168
[127] D 1 : D i 13-46
[128] M 109 : M iii 17-18 ; S 41.3 : S iv 287-8 Mendicant Isidatta ; M 44 : M i 300 By Female Mendicant Dhammadhinnaa
[129] D 9 : D i 202
[130] S 12.17 : S ii 21
[131] In the first discourse, (iirt) the Awakened One spoke of Ko.n.dannyya realizing the "dhamma-cakkhu" and many discourses have a standard paragraph after them of people spontaneously "taking refuge in the Triple Gem", but the records only say the Awakened One spoke of having faith in the Triple Gem.
[132] D 16 (Section 5 Para 3 – 5.3) : D ii 138
[133] M 38 : M i 264-5
[134] See also Matt 19:18-19: of the Ten Commandments Jesus mentions only these four and "honor your mother and father and love your neighbor as yourself".
[135] D 10 : D i 206-8 by Mendicant Aananda
[136] D 2 : D i 70 ; A 6.10 : A iii 285 ; S 55.1,2 : S v 343-4
[137] Naarada:1995:p220 ; Dhammajoti:1995:p221 ; Sparham:1986:p77 ; Not in the Gaandhaari Dharmapada (Brough:1962)
[138] Mv IV.16.12 : V i 172 morality-siila = the mendicant's first 4 training rules, which are equivalent to the lay person's 4 vices of conduct, and the mendicant's next 13 training rules. "Good habits" are the rest of the mendicant's rules.
[139] M 51 : M i 345
[140] M 114 : M iii 46-47
[141] Note that I have not found anywhere in the Christian Bible that there is a teaching or prohibition from having sex with an independent adult except with someone else's spouse or a prostitute. The Ten Commandments cover sex with another's spouse. The original Hebrew and Greek words for the word usually translated as licentiousness in the KJV means "sex with a prostitute".
[142] M 95 : M ii 171
[143] A 3.4 : A i 101
[144] M 65 : M i 440
[145] D 1 : D i 9-11
[146] The Awakened One knows and speaks of the outcome of action (kamma), not of the arrangement of physical matter, in M 135-6.
[147] Interesting how the text has him referring to himself as "the ascetic Gotama" in comparison to other places where it has him refer to himself as "The-One-Thus-Come" etc. The previous instance seems more humble and parallels Jesus calling himself "The Son of Man" e.g. Matt 8:20, rather than "The Son of God" which others usually refer to him as. The former is only used in three places in the Christian Bible by his disciples. Jesus is recorded to have used the latter only four times in the Gospel of John where the former is used 11 times. Even when asked directly he is reported just to have said "you say so" (Luke 22:70). See The Ten Circumstantial Evidences Discourse where two different epithets for the Awakened One are used in the same (first) paragraph.
[148] M 51 : M i 343
[149] The custom in India was on the day of the four phases of the moon, which works out to once in a solar week and in our society Sunday would be a good day for this.
[150] This one is according to the Kaalaamaa and Sigolavaada (six directions) discourses, the former more than the latter - not the Theravaada tradition.
[151] A 8.41 : A iv 248
[152] M 54: M i 360
[153] Note that it is not *touching* money (gold and silver)! which would imply the thing itself is evil, but what one's intention is. There is a story of a monk finding jewelry in the grounds of a monastery and keeping it safe waiting for the owner to come looking for it.
[154] 229 in the Paali Traditions

[155] A 5.3.4 = A 5.24 : A iii 19
[156] M 117 : M iii 71 : D 33 : D ii 216-7 etc. Mendicant Saariputta
[157] M 59 : M i 396-400
[158] M 43 : M i 295-6 by Mendicant Saariputta
[159] "Mendicants, mental volition is what I call kamma (cetanaaham. kammam. vadaami). Having volition one acts by body, speech and thought." (A 6.63 : A iii 415 ; A 3.(1).3 : A i 104 ; A 3.(15).141 : A i 292) and he pointed out that there are two kinds of kamma: wholesome (kusala) and unwholesome (akusala) ; A 3.107-8 : A i 263.
[160] Summary of the steps in the Discourse on the Remembrance Of Breathing, q.v.
[161] There seems to be incongruence here. Zest is before calm, but the steps 4 and 5 of the Remembrance of Breathing Discourse put calm before zest, which fits better if the calm of step 5 is bodily, since zest would have to do with feelings.
[162] This section only covers steps 9-12 in the text, but as Bucknell pointed out to me in conversation "if bodily formation (#4) is part of the Body Foundation, then surely mental formation (#9) would be part of the Mind Foundation!"
[163] As in Dh 277-9
[164] M 10 : M i 56-7
[165] Each is singular because one experience would only have one of each.
[166] M 64 : M i 436
[167] D 16 (Section 2 Para 25 – 2.25) : D ii 101
[168] M 26 : M i 167, also M 36 ; M 85 ; M 100
[169] Another practice that is often taught as Buddhist meditation is counting the breath, but that also seems to be a later development. Counting the breath would tend to keep one in the logic mind and not allow one to move beyond logic.
[170] D 1 : D i 2
[171] M 22 : M i 42 ; S 55.2 : S v 343-4
[172] M 4 : M i 23
[173] In the Awakened One's analysis of normal experience (psychology) there are five components of clinging (form, feeling, conception, formation, perception) that are present. When we are aware of them we have a fully conscious experience and see things as they are.
[174] M 125 : M iii 136
[175] M 4 : M i 21
[176] A 3.(6).58 : A i 165 ; A 10.103-115 etc : A v 212-230 ; A 10.102 : A v 211, tisso-vijjaa, tevijjaa
[177] D 11 : D i 213
[178] This is the only place I know of in the First Four Nikaaya that the word Theravaada is used and it refers to the Awakened One's former unawake teachers.
[179] M 26 : M i 164, also M 36 ; M 85 ; M 100
[180] M 11 : M i 66
[181] M 136 : M iii 210-4
[182] S 3.3 : S i 71
[183] A different meaning to "birth" is also seen in the teaching of Jesus of 500 years or so later when he said to Nicodemus, "You must be born again to enter the Kingdom Of God… born of spirit" (John 3:3,7), but whether the same thing is meant is, of course, open to speculation and debate. Matt 10:39 also seems to indicate that one must die to be saved. These two ideas together agree with the Awakened One saying a Stream Enterer has a maximum of seven more beings. Being leads to birth and death.
[184] There is a psychological understanding of "birth" already in Buddhist circles, but I find it impractical (just like the literal understanding) and therefore very different from this understanding.
[185] A 7.(1).4 : A iv 3-4 : A 5.(2).14 : A iii 9-10
[186] This is obviously different from other later definition of it as "mindfulness" as in PTS Dictionary p672. Nowhere I have found ascribed to the Awakened One in the early texts a definite example or definition of

"sati" as "mindfulness", although both terms could be seen to be related.

[187] A 5.(20).193 : A iii 230-5, see also S 46.55 : S v 121-4

[188] In some discourses it is "This is mine, this is me, this is myself" e.g. see the discourse referenced above. I have not practised that way and if that were the practice I would see a conflict between how the Awakened One taught us to practise and how he practised, for he used the words "my" and "mine". I suggest the Paali word used might have both meanings or when written in different scripts might have been misread as "mine".

[189] E.g. at S 22.44-47 : S iii 43-47

[190] The first desire of the Second Noble Truth sensaldesire (kaama-tanhaa) would have been supressed in developing morality and concentration.

[191] "If 'N'etam. mama' is translated 'This is not mine' the implication [is] that 'something other than this is mine" which must be avoided." Short note on "mama" Nyaa.naviira Thera:1984:p97.

[192] "Mature religion" Symmington:1998:p14

[193] The Indian word "vinnyyaa.na" is often translated as "consciousness" rather than "perception", but I suggest consciousness is actually the five components [panca-khandha] together not just the fifth. That is, that the five components are the Awakened One's analysis of consciousness.

[194] A 6.106 : A iii 444

[195] The reference where the Awakened One says an arahant would not lay himself down in the mud as a plank if the Awakened One asked him to, has eluded me.

[196] S 12.15 : S ii 17

[197] M 2 : M i 8

[198] See footnote 274.

[199] S 35.1 : S iv 1 = Dh. 277-9. See page 99.

[200] (Iirt) the Awakened One taught "sabbe dhammaa anattaa" (Dh 279) which is often "translated" as "there is no self". In this regard I would like to make some points.

First off, in this teaching, he speaks of attaa not aham. (self). He used the words I, myself and my (aham. etc) whenever it was appropriate. The problem regarding the collapsing/non-distinguishment/non-precision about self and soul in the Awakened One's teaching would originate from the interpretation (rather than translation) of the teaching above and particularly the mistranslation of the Indian word attaa, which was/is understood to be a permanent part of the individual that is a part of the (Ultimate) Creator God - Brahmaa. As such it is more accurate to translate it as soul. This problem also exists in Chinese Buddhism (Chan) and Zen. For the Chinese also translated the Indian attaa (soul) as the personal pronoun "I (wo3)" = aham. (Indian), (Sometimes attaa was translates as "shen1" (body) by the Chinese.) So a more accurate version of the popular "translation" would be: "there is no soul".

Secondly he is making a statement about "sabbe dhammaa", not about the existence or not of something (whether we think it is the soul -attaa- or not). It is like saying "all these are not cars", this is not saying "cars do not exist". The translation of "there is no self" would be: n'atthi aham., which I have not found placed in the Awakened One's mouth at all in the early texts. The translation of "there is no soul" would be "n'atthi attaa" which we DO find placed in the Awakened One's mouth in the early texts. It is in the context of teaching that "There is no soul" is the alternate extreme view to "There is a soul" and extremes are avoided on The Middle Way.

[201] M 72 : M i 487

[202] See footnote 274.

[203] A 4.(5).45 : A ii 47-8 ; S 2.26 : S i 62

[204] Naarada:1995:p1 ; Dhammajoti:1995:p277 ; Spaham:1986:p165

[205] "[as] a cart rolls (li4) on the wheel-track (che4)" bit of a difference here in the Chinese. The Tibetan is also different saying "like [the man] whose head was cut by the wheel."

[206] Sparham:1986:p20,pp169-70

[207] A 4.(6).54 : A ii 58-9

[208] Evans-Wentz pg 103, 143

[209] D 29 : D iii 137-41

[210] M 20 : M i 121-2

[211] A 3.(6).58 : A i 165
[212] S 21.10 : S ii 282-3 ; M 131 : M iii 187-9
[213] A 8.(2).19 : A iv 200 : Ud 5.5 (PTS pg 56)
[214] D 1 : D i 39 ; M 72 : M i 485-6 ; It. Dukanipaata, II.7
[215] D 1 : D i 39 ; M 72 : M i 486
[216] M 95 : M i 174
[217] A 3.86 : A i 233 ; S 13.1 : S ii 133 ; S 56.49 : S v 458
[218] M 10 : M i 62 ; Sn II.1 ; D 25 : D iii 55-6 ; S 10.(7).3,4 = S 10.63,64 : S v 120
[219] A 3.6.58 (A 3.58) : A i 165 ; S 12.(2.)17 : S ii 20
[220] ibid
[221] M 70 : M i 477
[222] Walshe:1995:p615
[223] S 55.6.5 (55.55) : S v 410-11
[224] S 45.49 : S v 29
[225] M 43 : M i 294 by Mendicant Saariputta
[226] M 70 : M i 480 ; M 95 : M ii 173
[227] A 4.2.13 : A ii 15 ; A 4.28.271 : A ii 256 ; M 77 : M ii 11 ; D 22 : D ii 312 ; D 16 : D ii 120
[228] D 2 : D i 70
[229] See also Jesus in saying that even thinking about committing adultery is sin, Matt 5:27-28.
[230] M 24, 122 : M i 145, iii 113 ; A 10.69 : A v 129
[231] e.g. M 44 : M i 299-305 By Female Mendicant Dhammadinnaa, Bucknell's article and Vm.
[232] The change in meaning of words over time is attested in Linguistics. It is called Semantic Extension and Shift (Radford, A. e. a. (1999). Linguistics - An Introduction. Melbourne, Australia, Cambridge University Press. pp. 260-3). In it another meaning or other meanings become associated with a word as well as the original meaning. Sometimes the original meaning is dropped.
[233] A paper for which I received a high distinction was gleaned out of this chapter for the subject of Buddhism at the University of Queensland.
[234] of greed, hatred and delusion
[235] D 29 : D iii 131-2
[236] A 6.46 : A iii 355, Dhamma-Zealot may be translated as Methodist, of course not the Christian variety.
[237] M 148 : M iii 280
[238] Nyaa.namoli and Bodhi 1995:endnote 560 page1252
[239] Please refer to the Appendix on page 155 for references in the texts of the lists mentioned from here on.
[240] M 117 : M iii 71 ; D 33 : D iii 252 by Mendicant Saariputta ; D 18 : D ii 216-7 etc, a god
[241] e.g. D 9 : D i 182-3
[242] see Harvey 1990:250
[243] I use the translations of vitakka and vicaara as found in the dictionary of the Cha.t.tha San.gaayana CD-ROM version 3.
[244] M 19 : M i 114
[245] M 70 : M i 480 ; see also M 95 : M ii 173-176
[246] M 70 : M i 479
[247] 1995 endnote 707, p 1272
[248] M 56 : M i 371-388 ; M 91 : M ii 133-146, Priest Brahmaayu etc
[249] A 10.8.5 = A 10.75 : A v 137-144
[250] M 64 : M i 435 ; A 9.36 : A iv 422 (3 characteristics) ; A 4.170 : A ii 57 ; By Aananda: M 52 : M i 350 ; A 11.17 : A v 343 (impermanence only)
[251] Nyaa.namoli and Bodhi's 1995:endnote number 703 page 1272.
[252] Also at M 65 : M i 439
[253] M 22 : M i 141-2
[254] A 3.85 : A i 231 ; A 9.12 : A iv 378-81

[255] pema
[256] It would not matter who the teacher was, for the mental states are what matter. The Awakened One always accepts where people are at and encourages them to move on to the next step and finally complete ending of stress.
[257] M 70 = M i 477-480 It would be good to check whether the Body-witness has four formless jhaana or four form jhaana in other language versions of this text.
[258] M 106 : M ii 265 ; A 3.10.100 (11-14) : A i 256
[259] A 7.(1).4 : A iv 3-4 : A 5.(2).14 : A iii 9-10, PTS Dictionary p672
[260] A 5.(20).193 : A iii 230-235 ; S 2.6.5 = 46.55 : S v 121
[261] A v 62-63, A iii 230-5 and S v 121
[262] A iii 62
[263] A i 30 ; A 1.16.1-10
[264] S v 78
[265] D 9 : D i 202
[266] A 9.4.38 : A iv 428-432
[267] A 4.4.47 : A ii 49
[268] D 29 : D iii 131-2
[269] M 70 : M i 479 [see also Ud 5.3 (PTS pg 49) , Ud 5.5 (PTS pg 54) ; M 56 : M i 379-80]
[270] M 70 : M i 477
[271] Also S 35.1 : S iv 1
[272] Naarada:1995:pp222-24; Dhammajoti:1995:pp336-7 ; Sparham:1986:pp76-7
[273] Note the misquote "All things are impermanent."
[274] The original Chinese has the first characteristic as "all formations are empty", but this is modified here to agree with the Paali and Gaandhaari, (verses 106-8, Brough:1962). The Tibetan agrees with the Paali and Gaandhaari here. The Tibetan has "all formations are empty" for the second characteristic. The Chinese agrees with the Paali and Gaandhaari here. The original Chinese and the Tibetan have the third characteristic as "all sankhaaraa are not-self", but the Chinese is modified here to agree with the Paali and Gaandhaari. This table compares the differences:

Paali and Gaandhaari	Chinese	Tibetan
All formations are impermanent.	All formations are empty.	All formations are impermanent.
All formations are stress.	All formations are stress.	All formations are empty.
All processes are not-self.	All formations are not-self.	All formations are not-self.

[275] My appreciation to Rod Bucknell and Primoz Pecenko of the Department of Studies in Religion at the University of Queensland (UQ) for their encouragement and support of my work in producing this paper. This was a paper for Buddhist Chinese studies at UQ for which I received a high disctinction.
[276] M iii 4-6
[277] Being an oral tradition originally, it is probable that the story of the Buddha was told chronologically, as a story. This can be seen in the Vinaya texts and the later Mahaaparinibbaana sutta. Only later would the discourses (suttas) have been extracted and grouped according to various categories, probably first topically (as in the Sam.yutta Nikaaya) and then later by number of items (as in the An.guttara Nikaaya).
[278] I am using nnyy to indicate ~n~n, a dot before a consonant indicates retroflex and a dot after indicates nasalisation e.g. in Sam.yutta.
[279] also 80,000 gods

[280] p. 488, paragraph 10
[281] This is the Pinyin system of transcription of Chinese with numbers to indicate the tones.
[282] M iii 289-290 : understand, abandon, develop, realise.
[283] Dr Bucknell has told me that the Dharmaguptaka texts are very close to the Paali and this is another confirmation of this.
[284] D ii 312 ; M iii 251
[285] Sastri 193, p. 473
[286] "The Four Noble Truths: A Problem of Paali Syntax" in LA Hercus, FBJ Kuiper, T Rajapatirana, ER Skrzypczak, Indological and Buddhist Studies, Faculty of Asian Studies Canberra, 1982, pp. 377-391.
[287] Paaraajikaa #4 (V iii 86-9) and Paacittiyaa #8 (V iv 22-5) of the Paali tradition.
[288] E.g. S i 191, M i 171, Sn 556
[289] E.g. D i 62-84, M i 179-184, A v 204-9, S iv 47
[290] Sastri 1938, p. 473
[291] Following the Chinese translation of "ru2 lai2".
[292] S v 420, 431
[293] Kindred Saying vol. 5 p. 356
[294] S v 420, 431, but Bucknell said to me that he thought the one at the beginning had been supplied by the PTS editor and that traditionally it is at the end only.
[295] e.g. Peter Harvey, An Introduction to Buddhism, Teachings, History and Practices, Cambridge University Press, UK, 1992, p23; the PTS name of the discourse at Kindred Saying vol. 5 p. 356.
[296] Sastri 1938, p. 473
[297] ; Malalasekera, Dictionary of Paali Proper Names, The Paali Text Society, Luzac & Co Ltd, London, vol. 1 A-Dh, 1960, p. 1138
[298] M 26 : M i 171
[299] S 20.7 : S ii 266-7
[300] Hercus et al. 1982, p. 388
[301] Actually we find NO discourse on the Four Noble Truths in the Book of the Fours. Maybe this is partly why Norman suggested they were a later addition.
[302] M iii 248
[303] V i 7, M i 170-1
[304] Ud 5.3 (PTS pg 49), Ud 5.5 (PTS pg 54) ; M i 479 ; M i 379-80
[305] Bucknell, Roderick, "The Buddhist Path To Liberation: An Analysis Of The Listing Of Stages", Journal of the International Association of Buddhist Studies, volume 7, 1984, pp. 7-40.
[306] V v 288-9
[307] Anaalayo, The Satipa.t.thaana Sutta, PhD Thesis for the University of Peradeniya, Sri Lanka, 2000, footnote 10, reduced copy p2.
[308] I have adopted a standard spelling throughout the Romanised Sanskrit, even though different texts differ slightly.
[309] S1 = Mahaavastu (pp. 18-19) and S2 = Lalitavistara (pp. 22-23) versions in roman script in Franklin Edgerton's Buddhist Sanskrit Reader, Delhi: Motilal, 1953
[310] D i 62-84, 100, 124, 147, 157-8, 171-4, 181-4, 206-9, 214-5, 232-3, 249-251; M i 179-184, 196, 344-8; M ii 38-9; M iii 33-36; A v 201, 204-9.
[311] A iii 355
[312] Anattaa-lakkhana-sutta S iii 67-8 : V i 12
[313] M i 66
[314] A iv 185, Ud 5.3 (PTS pg 49) ; M i 379-80
[315] D ii 100, iii 58
[316] Dhammapada 11, 12
[317] A i 72-73 ; S ii 266-7 ; A iii 100-8 ; ascribed to a commentary (p67) and the Lotus Sutra (p153) by Peter Harvey, An Introduction to Buddhism, Teachings, History and Practices, Cambridge University Press, UK,

1992

[318] M 56 : M i 379

[319] I studied Paali with Dr Primoz Pecenco for one and a half years and have completed a major in Modern Chinese language with additional subjects in Buddhist Chinese with Dr Rod Bucknell, both at Queensland University.

[320] Cv V.33.1 : Vin ii 138; A 8.69 : A iv 307

[321] Dh. 11+12

[322] S 56.31 : S v 438

[323] M 139 : M iii 230-237

[324] A 8.3.30 = 8.30 : A iv 227-234 - The last of the Eight Thoughts of a Great Person I take as precision.

[325] M 139 : M iii 230-237

[326] This is the Traditional Noble Eightfold Path as taught to mendicants. As a layman I read this as this eightfold path: associating with Noble People, listening to the true Process, wise reflection, practising the Process in accordance with the Process, right view, morality, concentration and wisdom.

[327] usually translated as Mindfulness

[328] So we see disparaging and extolling are both talking about people.

[329] So we see teaching the Process involves talking about behaviour, not people.

[330] This is keeping in mind the Buddha's modified use of the jhaana, which would have been different to the common usage of the time, just like kamma, Brahma, Brahmin etc.

[331] One may notice that only concrete or common nouns are referred to here, not abstract nouns. So that there would be no contradiction in the Buddha giving new definitions to things like, kamma, jhaana etc.

[332] We notice here and with the next point that: 1. the reason for what was originally said is not given as in all the other cases, but what was originally said is given [in this point, what was originally said did not mention the Noble Eightfold Path]; 2. There seems to be no negative alternate given as in all other cases. These both indicate to me that there has been some later changes to this section of the text, possibly to promote the particular presentation of the path that I call the traditional Noble Eightfold Path.

[333] I suggest these four are the four form-states of awareness.

[334] The text has "Now mendicants, Subhuuti is a clansman who has entered on the way without conflict." here, but this would be extolling and against part of the message of this discourse, therefore it would be a later addition.

[335] A 6.(5).47 : A iii 356

[336] S 56.11 : S v 420-25 = Mv I.6.16-32 : V iv 9-12.

[337] The traditional Paali title "Dhamma-cakka-pavatana-sutta" is not ascribed to the Awakened One and is sometimes translated as "The setting rolling of the wheel of the Norm" and "The Foundation of the Kingdom of the Norm."

[338] Note the audience the Awakened One is addressing and adjust accordingly.

[339] The last two are omitted by the Paali Discipline (vinaya) version.

[340] This is the Traditional Noble Eightfold Path as taught to mendicants. As a layman I read this as this eightfold path: associating with Noble People, listening to the true Process, wise reflection, practising the Process in accordance with the Process, right view, morality, concentration and wisdom.

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[342] This is the Traditional Noble Eightfold Path as taught to mendicants. As a layman I read this as this eightfold path: associating with Noble People, listening to the true Process, wise reflection, practising the Process in accordance with the Process, right view, morality, concentration and wisdom.

[343] usually translated as Mindfulness

[344] The order followed here is by truth i.e. all truths by the first mode (definition), then all truths by the second mode (duty) and then third mode (accomplishment), rather than by mode as in the current Paali version/s, i.e. the first mode regarding the first, second, third and fourth noble truth, then the second mode regarding the four truths, etc. The order given here is in agreement with versions of this text in other language sources, i.e. Chinese, Sanskrit and Tibetan. Especially notable is the Tibetan translation, which claims to be from Paali yet which follows the order here and as in other sources. (See my study mentioned in footnote 336.) The order

by mode seems to make the most chronological sense in a gradual path, i.e. it would match the progression along the path from one type of Noble Person to the other. For example the Stream Enterer has right view, understands the Four Noble Truths (first mode). The Once Returner and Non-Returner both know there is still something left to do (second mode) and the Worthy One know that they have done what needed to be done (third mode). This also follows the logic of K. R. Norman (1982).

[345] The three modes of definition, duty and accomplishment. Note also that the truths are mentioned before modes which sits better with the organisation of them as presented here and as found in other language sources.

[346] T #109 (T vol. 2 p. 503b-c, 2nd Cent. AD)

[347] The other Ch. version and the Paali say "dwelled at" instead of "sat under a tree", but maybe this is referring to the "tree dweller's practice".

[348] This may sound a bit modern and that is my application of the Buddha's advice to teach in one's own language.

[349] This version leaves out "at the Place the Sages Stay – Isipatana".

[350] The "five mendicants" of the other Ch. Version and the Paali are not mentioned, but we have a much larger crowd. It is not clear if 1000 is the count of both the mendicants and gods or only of the former.

[351] It is interesting that only five are mentioned. In the Indian tradition, there are six. Maybe the sixth one was the Human realm and it was left out because the Buddha could have been said to inhabit it at the time of speaking.

[352] No mention of the gods here.

[353] The difference and how there are two extremes here, is not very clear.

[354] The text gives a transcription for Nirvaa.na.

[355] The text has "suo3 nian4" here.

[356] I will follow the English translation of the list of the benefits of realising the Twelve Insights as given in the table on page 113, consistently throughout this translation.

[357] This is inserted to match previous paragraph and the bigger picture of the Buddha's teaching.

[358] The text has "suo3 nian4" here.

[359] I have not used "here and there", which would be better sounding, because I think that would miss the point of always looking elsewhere and being NOT satisfied with the here and now, i.e. "The grass is always greener on the other side" syndrome.

[360] The text has "nian4" here.

[361] The text has "ji2 – arising [and]" here which I omit for it has already been dealt with.

[362] The text seems to have a word for word translation here "dukkha nirodha gaamini pati padaa - ku3 ji2 jin4 yu2 shou4 dao4". The "ji2-arising" is extra, but is paired with "jin4-cessation" throughout this discourse. The "yu2-desire" does not seem to make sense here, but maybe there was a mix up between "gaamini-going" and "kaamini-desiring".

[363] The text has "noble truth of the" here.

[364] Or "real".

[365] As note 362.

[366] The text has "suo3 nian4" here.

[367] The first has been covered, and the other three are hereby covered.

[368] The Indian word for god (deva) is also used for kings and princes, i.e. rulers.

[369] The text has a transcription for Annyya (Knowing) here, which would be made in retrospect, since in the other versions it was only after attaining the Process-eye that his name was prefixed with Annyya. This text does not have the separate item of the renaming of Ko.n.dannyya except for this reference. Maybe this was an attempt to incorporate it by the translator/author.

[370] I follow the Indian here in that "stainless and dustless" refer to the process-eye, not the mendicant and the gods.

[371] The text gives "A luo2 han4" a transcription for Arahant-(ship)

[372] "fa3 di4" taken as Dhamma bhuumi

[373] This and the next two "dao1 li4" "yan4 (mo2)" and "duo1 shu4" taken as transcriptions.

[374] "bu4 jiao1 li4" taken as "ni-maana-rati" and then next "hua4 ying1 sheng1" taken as "para-nimita-vasavasi" and both are translated from the Indian.

[375] "fo2 jie4" taken as Buddha bhuumi

[376] "Use" is in the text here.

[377] T #99.379 (T vol. 2 pp. 103c-104a, 5th Cent. AD)

[378] The definitions are not given, as in the Indian and the earlier Chinese version.

[379] The text sometimes has "ceng2" translated as "ever" and sometimes not, throughout.

[380] The text has "noble truth" for each in this group of four. The phrase "when rightly considered" and "having been known" in each item of this rotation would refer to the noble truth. The "should be…" would refer to what the noble truth is about. Otherwise logic would dictate that the phrases "noble truth" should not be included, because for example, as seen more clearly later, it is stress that should be cut off etc, not the noble truth/s. See K R Norman's article "The Four Noble Truths: A Problem of Paali Syntax" in Indological and Buddhist Studies, Faculty of Asian Studies Canberra, Australia 1982.

[381] That is in the previous rotation through right consideration. The editor of the Chinese text has replaced zhi4-knowledge (n) here with zhi1-to know (v). I disagree and take the original to mean a theoretical knowing, or knowledge - a noun, which can be gotten from others, whereas the second knowing is a verb, a practice to be done, which cannot be gotten from others and which would be done after having established the first – knowledge.

[382] That is in this rotation.

[383] "And again" appears in the text, but is omitted here.

[384] In both places the text gives a transcription of "Anuttara-Sammaasambodhi".

[385] The Indian word for god (deva) is also used for kings and princes, i.e. rulers.

[386] Wen2 fa3 zhong4 (saavakas – listeners) is understood here to be disciples of anyone, as with mendicants (bi3qiu1/bhiksus) above.

[387] The text reverses the order of the two previous items in comparison to the previous mention.

[388] As in the above paragraph.

[389] The text has "and become" which is omitted here.

[390] The two phrases "far from dust" and "apart from dirt" in the Chinese seem to describe the gods and Venerable Ko.n.dannyya, but such a description of the mendicant would seem strange. I follow the Indian here.

[391] Suddenly the text gives the name "Ju1lin2" from here on. Could this be a transliteration of Ko.n.dannyya's clan name? Or just the technique of the translator using another way the name is transcribed to ensure the readers know who is referred to? The Buddha's name also changes.

[392] The text has a transcription for Annyya (Knowing).

[393] The text has "which".

[394] The Chinese word here (yi4) has been taken as a standard translation for the Indian word (artha, attha), which has two meanings (meaning and benefit). The Chinese word does not have both these meanings of the Indian word, but only the first along with other unrelated meanings to the Indian word. Unfortunately in some cases, like here, the meaning of the Chinese word taken as the standard translation does not quite fit and one may try to apply another of the meanings of the Chinese word, but it often makes more sense to apply the other of the Indian meanings, as in this case. That is "benefit" as the other meaning of the Indian word fits better here, rather than any of the other meanings of the Chinese word yi4. See the notes on mechanical translation on p.326 of Thich Minh Chan's "The Chinese MA and the Paali MN" Delhi: Motilal 1991.

[395] The Indian word for god (deva) is also used for kings and princes, i.e. rulers.

[396] The text has tian1 (天) here, but I think this is a misprint and should be da4 (大) in line with the Indian texts.

[397] Or those "delighting in created mansions" see "The Buddha and His Teaching" by Naarada Mahaa Thera p254.

[398] Or those "who make others' creations serve their own ends" see "The Buddha and His Teaching" by Naarada Mahaa Thera p254.

[399] The text does not have the phrase "out of compassion for the world" here, which appears earlier, but it

has "also in the world hear process" in near proximity to the place we would expect the former phrase. These two phrases are very similar. They share two words "in-the world". Of the other characters, the first character of each is very similar and there are some similarities in the second and third characters of each phrase. The major difference is the extra character of "fa3 - process" in the latter phrase. Part of the latter phrase "wen2 fa3 - hear process" appears earlier in another listing of beings, where the Buddha talks about realising Unsurpassed Supreme Enlightenment, with the word for crowd as "wen2 fa3 zhong4 – saavakas". Maybe the original text or a copy of it was not clear at this point and he translator or a later scribe tried to make sense of it by referring to what went before not realising it was the phrase "out of compassion for the world".

[400] Phrase omitted here, see previous footnote.

[401] The text has "which".

[402] As footnote 394.

[403] The text has "for all gods and men", but I read it as in the previous section for internal consistency.

[404] These words are not ascribed to the Buddha and they are not part of the Paali version, but the living Paali tradition (not the texts) calls their counterpart discourse by the same name, i.e. Dhamma-cakka-pavattana-sutta. I suggest the idea of the Dhamma-cakka – Process-wheel (ascribed to the gods) came from this discourse and was based on the words Dhamma-cakkhu – Process-eye/vision that are ascribed to the Buddha.

[405] This final paragraph is in the Chinese version only and is a stock ending for discourses in this collection [SA], but it is not in the Paali or Sanskrit versions and is not ascribed to the Buddha. This suggests it is a later addition as is also suggested by the use of the word "jing1" for discourse in the previous sentence.

[406] T #110 (T vol. 2 p. 504a-b, 8th Cent. AD)

[407] The text gives a transcription for "Bhagavan".

[408] Bi3qiu1/bhiksu or mendicant is considered to be a general term here, not a Buddhist specific term.

[409] The text has "you" here and throughout.

[410] I insert "not" and "before" throughout in line with the other Chinese and some Indian versions. Maybe the first syllable (the negating one) of the first two identical syllables of the Indian word for "not hear-ananussutesu" was missed. At least one Indian version has "puurve anussuteh: = heard before",

[411] I follow the Indian here where, "stainless and dustless" refer to the process vision not the mendicant and the gods.

[412] It is not clear what to say in full.

[413] "Process Wheel" is not in the Buddha's words. So it is a little unclear what is to be said in full. Not even "Process Vision" is in his words according to this version. It is the latter I suggest elsewhere, that was later taken as the former.

[414] I suggest a misprint, I read ba1 = eight, instead of ren2 = people and add wan4 = 10,000 to match up with what went before.

[415] T #1428 (T vol. 22 pp. 788-9, 5th Cent. AD)

[416] Bi3qiu1/bhiksu or mendicant is considered to be a general term here, not a Buddhist specific term.

[417] This, the common opening for discourses is not present in the Discipline-Vinaya version/s. The latter is a chronological narrative. The setting and audience as indicated here are established earlier on in the story.

[418] The text has 'yi3' a participle indicating the past here, which I omit.

[419] The texts has "sha1 men2 nie4 pan2", I just read it as nie4 pan2 = Nibbaana.

[420] Through out the text has 'ye4' usually meaning 'work' or 'action' in the second position, but I substitute 'thought' in line with the Paali.

[421] The first two occurrences of this list of benefits are identical. This third occurrence varies with a couple of words. Instead of "de2 deng3 jue2, cheng2" there is "deng3 zheng4 jue2, cheng2", not a major difference.

[422] Reading seng1 僧, meaning a Buddhist mendicant/monk/priest, as zeng1 憎, meaning hatred, as is usually found in other texts on this topic.

[423] The Chinese has "yuan2 ai4 ben3 suo3 sheng1" (cause desire before which birth) for the Paali "yaayam. ta.nhaa ponobbhavikaa" (that desire related to again becoming). This seems to confuse: ben3 = before = pubbe in Paali, for puna/pono = again, and bhava = becoming for sheng1 = birth. So it has ben3 (suo3) sheng1 = before-birth (with suo3=which inserted) instead of fu4 you3 = re-becoming. I follow the Paali here.

[424] There is no mention of taking delight there and there, or of the three kinds of desire (kaama ta.nhaa, bhava

ta.nhaa, and vibhava ta.nhaa), as in the Paali.

[425] The four characters I translate as non-attachment (wu2 you3 chao2 ku1) seem to be a mechanical translation of anaalayo by splitting an- from aalaya, which would mean "no resting place". "chao2 ku1" means den or lair and the first of these two characters may be without a tree radical.

[426] The text has de2 zheng4, which I omit as it is omitted in all the following occurrences of the list in the text and since it takes the number of items to seven, unlike the other versions of this discourse. The first section of this discourse, dealing with the middle path, has one list of benefits, but this section, dealing with the Four Noble Truths has another, suggesting that they may have been separate discourses. This is how the two lists compare:

Yan3 ming2	Zhi4 ming2	Yong3 ji4 xiu1 xi2	Shen2 tong1	Deng3 jue2	Sha1 men2 nie4 pan2
Zhi4	Yan3	Jue2	Ming2	Tong1	Hui4

As you can see all of the items in the second list are found in the first, except the last and all the items except the third and sixth in the first list are found in the second list. Uncommon ones are enbolded.

[427] The text has suo3=which, which I omit.

[428] In the text "the noble truth of the ceasing of stress" is placed before the "one ought to realise", but I read it as after in line with the format of the others.

[429] In the text "the noble truth of the ceasing of stress" is placed before the "one ought to realise", but I read it as after in line with the format of the others.

[430] The three phases and twelve modes are sequenced as in the Paali, but are partly duplicated in the definitions earlier on. It would make more sense to me to have the definition of each truth in the position of the first phase rather than just the name of each truth.

[431] It seems strange to have "path-dao4-magga" here and just below, instead of "awakening-jue2-bodhi", which is what we find below.

[432] Or "Then [I have] undoubtedly stopped."

[433] This seems to be referring to the time when the Awakened One was considering not teaching because he thought there would be no one who would understand the subtlety of his teaching, but then he considered that there were people with "little dust in their eyes" in the world rather than the curious "no awake ones" as it is here. This part of the story is not in this discourse in the Paali, but just after his awakening at Bod-Gaya, before the trip to see the five monks he is now talking to.

[434] The text has a transcription for Annyya here and below.

[435] There are two verbs in this sentence, de2=receive and sheng1=arose. I omit the first in line with the Paali.

[436] Reading da4 for tian1.

[437] T #1421 (T vol. 22 pp. 104-5, 5th Cent. AD)

[438] Bi3 qiu1/bhiksu or mendicant is considered to be a general term here, not a Buddhist specific term.

[439] This, the common opening for discourses is not present in the Discipline-Vinaya version/s. The latter is a chronological narrative. The setting and audience as indicated here are established earlier on in the story.

[440] I read "ai4 yuu4 yue4 (悅) yuu4" for the text's "ai4 yuu4 shuo1 (說) yuu4" and the former would be the translation of "kaamesu kaamasukhallikaanuyogo".

[441] The text has "wu2 guo4 (過)", but I read "wu2 guo3 (果)" as the translation of "anatthasam.hito".

[442] The text gives a transcription of Nibbaana (Ni2 huan2).

[443] The text says the eight rights (ba1 zheng4).

[444] The text has "you3 ai4 ji2 ju4 sheng1". "You3 ai4" could be read as a translation of "bhava ta.nhaa". The other Chinese version has "yuan2 ai4 ben3 suo3 sheng1" (cause desire before which birth/arises/produce) that I translated as "desire associated with passionate relishing" for the Paali "yaayam. ta.nhaa ponobbhavikaa" (that desire related to again becoming). This seems to confuse: ben3 = before = pubbe in Paali, for puna/pono = again, and bhava = becoming for sheng1 = birth. So it has ben3 (suo3) sheng1 = before-birth (with suo3=which inserted) instead of fu4 you3 = re-becoming. I follow the Paali here.

[445] There is no mention of the other two kinds of desire (kaama ta.nhaa and vibhava ta.nhaa), as in the Paali.

[446] The text gives a transcription of Nibbaana (Ni2 huan2).

[447] "Far from dust and separated from dirt" is placed after Ko.n.dannyya as an adjective of him, but I read it as

in the Paali.

[448] The text has "si4 tian1 (天) wang2 tian1" I read "si4 da4 (大) wang2 tian1. The editor of the Taisho also identifies these four characters as "caatumahaaraajikaa devaa".

[449] The text has a transcription "dao1 li4" here and the Taisho editor identifies these gods as "Tusitaa devaa". I disagree and identify the transcription as that of "Taavatim.saa devaa". This is not only closer in pronunciation, but agrees with the list of gods found in the Paali.

[450] Skilful = ji4 is usually with a side hand radical (技) rather than a side man radical (伎) as in the text.

[451] Literally "going out of home/family" (chu1 jia1).

[452] Literally "enough siila" (ju4 zu2 jie4).

[453] This could mean "fell off by themselves" or "he cut them off himself".

[454] The text has a transcription of Annyya.

[455] T #125.19.2 (T vol. 2 p. 593b-c, 4th Cent. AD)

[456] Bi3 qiu1/bhiksu or mendicant is considered to be a general term here, not a Buddhist specific term. The text does not say there were five mendicants.

[457] The text gives a transcription of Nibbaana (Ni2 pan4) here and below.

[458] The text has "zhi4" meaning to direct, to control, to study.

[459] Reading "Thus-Come" according to the Chinese.

[460] The order of calm and knowledge is reversed here and below in accordance with some Chinese versions.

[461] For an in depth look at the traditional presentation of the Four Noble Truths (the Noble Eightfold Path being the fourth) please see my book soon to be published called "Investigating the Buddha's teaching from the early texts."

[462] The definitions of the Four Noble Truths come next in the text separate from the first phase, but I have placed them in the first phase, which would seem to be the more logical position.

[463] I follow the order of the Chinese, Sanskrit and Tibetan, as is also found in other places in the Paali e.g. M iii 289-290 = MN 149.

[464] The text has "the noble truth of" for each of the Twelve Aspects, but I put it in only the first phase, the definition of the truths, because it makes more sense. To have it in the second phase causes problems as K R Norman points out in his article "The Four Noble Truths: A Problem of Pali Syntax" in LA Hercus, FBJ Kuiper, T Rajapatirana, ER Skrzypczak, Indological and Buddhist Studies, Faculty of Asian Studies Canberra, Australia 1982.

[465] I have stuck to the text here and translated literally rather than put "here and there" which sounds better, but I think misses the point of the "grass is always greener on the other side" syndrome that I think is alluded to here.

[466] The story of the gods is omitted.

[467] T # 26.98 = T 1:582b-584b // M 10 = M i 55-63 Satipa.t.thaana Sutta (D 22 = D ii 290-315). Reading 19 in Buddhist Chinese UQ 2001.

[468] These are my headings.

[469] The text has a three character (syllable) transcription with a footnote saying Kuruusu. This would indicate that the Chinese translator did not realise Kuruusu is the locative plural form of Kuru.

[470] The text has a four character (syllable) transcription with a footnote saying Kammaasadhamma.

[471] This classification is according to the research in the chapter of my book The Gift of The Buddha called: What Might Be "Mindfulness" Or "Awareness" In The Texts? Or The Problem Of Sati And Jhaana.

[472] This last one is not in the Paali and it seems superfluous and two paragraphs below we have the same items but the last two are speaking and remaining silent. One wonders if there has been some confusion here.

[473] "and the right order (of seniority of monks)" or "and the manners and deportment [of the] schools".

[474] The text has a transcription for "Sanghaa.tii".

[475] The text seems uses "nian4" here in with the meaning of "thought" (vitakka) as in M 20 = M i 119 with a similar simile, but above and below it seems to be used as "memory" (sati/sm.rti).

[476] The text still seems to be talking about thought and uses a simile even more like the one at M 20 = M i 121. The Paali has only one strong man.

[477] In this first set only the text has "nian4" mindfully with each mention of "ru4 xi2" in breath and "chu1 xi2"

out breath, which I omit.

[478] The text has xue2 (study) with jue2 (experience) as an alternative reading, which I take, in line with the Paali.

[479] The text has xue2 (study). The Paali has "sikkhati" he practises.

[480] The text has "zhi4" stopping here and in the next item.

[481] The text has xue2 (study). The Paali has "sikkhati" he practises.

[482] The text has "kou3 xing2" verbal activities, but I read bodily activities to match the previous sentence and the Paali.

[483] The text says "gong1 yu4 ren2" work bathe person.

[484] The text has "zao3 dou4 shui3" wash bean water; alternate reading could be "soap paste".

[485] Dr Rod Bucknell pointed out that this simile usually belongs with the First Jhaana not the Second, but I still maintain this section is about the Second since there is no mention of Vitakka or Vicaara. I suggest that this text is from a later period in which the confusion about the Jhaanas had already started to be established.

[486] The simile is found at A iii 25 = A 5.28.

[487] The simile is found at A iii 25 = A 5.28.

[488] The simile is found at A iii 25 = A 5.28 in the Paali and it refers to the Third Jhaana. Similar ones appear at M 39.17 = M i 277, M 77.27 = M ii 17 and M 119.20 = M ii 93-4, the last of which is in the Kaayagaatasati Sutta and so would parallel the topic here, Kaayanupassanaa, the first foundation of remembrance.

[489] The simile is found at A iii 25 = A 5.28.

[490] This simile is not found with the other five in the Paali, but a similar one is found elsewhere: A 7.146.

[491] The simile is found at A iii 25 = A 5.28.

[492] The text has "ci3 shen1 sui2 zhu4 sui2 qi2".

[493] In the text "gross and subtle, covered by skin" is placed between teeth and skin that follow, but that does not make sense and does not follow the Paali.

[494] The Paali does not have the last two.

[495] Literally "final resting place".

[496] Literally "gruel".

[497] The text just has "internal six places" nei4 liu4 chu4.

[498] The five hindrances (called coverings in Chinese) are: sensual desire, ill-will, sloth and torpor, distraction and doubt, but the last two are not so clear in the Chinese.

[499] Paali: M 11 : M i 66

[500] D 29 : D iii 127 : DA 17

[501] M 28 : M i 191 : MA 30

[502] Tipitaka references follow each list; titles, if existing, precede. The "miscellaneous" group in lists 26-40 is enclosed in square brackets.

[503] It would be interesting to check for a Chinese version of this list.

About the Author

He spent six years as a Buddhist Monk, 3 years in intensive meditation. Since disrobing, he has lived as a layman mainly in Australia continuing his study and practice. Study has included doing a Batchelor of Arts degree majoring in Studies in Religion [Buddhism] and Mandarin Chinese.

He has written articles and papers and given talks on the Buddha's teaching as part of his degree. The articles were consistently graded as High Distinction, which are now part of this book. He has also given talks to the general public and written articles including, "The Middle Way" 1996 for the Buddhist Society of Queensland, "Buddhism and Sexuality" 2001 and "The Buddha, A Humanist?" 2004 for the Humanist Society of Queensland.